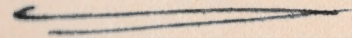


Agnes E. Payne.



W. B. Mayes

THE
TABERNACLE IN THE WILDERNESS

THE
TABERNACLE IN THE WILDERNESS

AND THE
GOSPEL ACCORDING TO LEVITICUS

BY
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PREFATORY NOTE

THESE notes on Jehovah's Dwelling-Place in the Wilderness and in the midst of His sinful people, with the accompanying Lectures on His own divinely appointed approach offering in order to their constant access to and fellowship with Himself, are now published at the request of many who heard them delivered.

They only profess to be suggestive thoughts to the reader (and need to be prayerfully studied and with constant reference to an open Bible that the many references be not carelessly passed over), but truly some of the author's most sacred hours during many past years have been spent in the study of those heavenly picture-shadows, with which God still delights to teach His "little children."

M. R.

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I

THE DWELLING-PLACE

EXOD. xxiv. 12—xxv. 9

You may have noticed that wonderful scene in vers. 9-11. We may compare it with Tabor. It was the Old Testament Mount of Transfiguration. After Moses had builded the altar (ver. 4) and surrounded it with its twelve pillars, and after the book and the people were all sprinkled, see what followed (vers. 9-11). What a contrast with xx. 18! And what a revelation as to the value of the blood!

And now in ver. 12 we have a yet further manifestation of blessing. Alas! "tables of stone," for hardness as well as permanence. Ver. 15: "And Moses went up into the mount." Ver. 16: six days' preparation for the seventh. N.B.—One day for the Law from Sinai, forty days for this! How near to the heart of Almighty God was this pur-

pose of His now to be revealed! "Will God in very deed dwell with man?" Yes, and more, much more—we are dealing with the shadows now. But the everlasting purpose of God to make His home with man and in man was the chief reason of our creation, and shall be the reward of the travail of Jesus' soul, for "He shall see it and be satisfied;" "I in them, and thou in Me," and "builded together for an habitation of God through the Spirit." The pattern was with God in heaven, and shown to Moses in the mount. The reality was made known in the fulness of time, when "the Word was made flesh, and tabernacled amongst us," as "the true Tabernacle which the Lord pitched and not man," the body prepared for Him in Christ. "What sign shewest Thou unto us?" &c. (John ii. 18, 19). That Temple was brought down to death for our sins, that Tabernacle was dismantled in the grave, but God raised Him from the dead in order to accomplish by Him and in Him the new creation, and the purposes of His heart. The first Adam was created in the image of the second, the Lord from heaven; and as Eve, his bride, was created in the first, so "the Church which is His body" was set up in the second (Psa. cxxxix. 15).

Our text sets forth some of the shadows of the good things to come. Let us take heed unto it (read xxv. 1-9). The tabernacle of Israel was called "the tabernacle of witness" or revelations. It was a picture of good things to come, a parable of heavenly realities, the centre of all Old Testament ceremonies and worship. God spake from the tabernacle. The great difficulty of interpreting arises from the multitude of the revelations.

1. We have here a pledge of what never entered into the heart of man to consider—God's purpose to dwell with him and in him for ever.
2. We have a shadow of the Incarnation of the Son of God and the body prepared for Him, in which dwelleth all the fulness of the Godhead bodily.
3. We have also a shadow of "the Church which is His body, the fulness of Him that filleth all in all."
4. We have a picture in shadow of what every true believer is—a dwelling-place of God, a temple of the Holy Ghost.
5. We have in shadow that of which the apostle speaks (Eph. ii. 19).

6. We have in the variety yet unity of all the materials, one tabernacle.

7. We have a vivid and unmistakable representation of the way of access for sinners to God. And more, much more, no doubt, but these will serve as samples.

1. Chap. xxv. 1: "Speak to the children of Israel, that they bring Me an offering" (it was of God's own providing, and of the spoils of Egypt): "of every man that giveth it willingly with his heart ye shall take My offering." Heave offering, a word signifying "to lift up," as that which God would specially delight to see. For sun, moon, and stars were not so precious to God as these shadows of His Christ, these offerings of a beloved, redeemed, delivered, sanctified, willing people. They set forth His creative power, these His redeeming love; they were the works of His hands, these told of the gift, life, death, and resurrection of His beloved Son.

2. We note the variety of these offerings, taken from the mineral, animal, and vegetable kingdoms—all representations of Christ, and yet to be headed up in Him (Eph. i. 10).

3. Poverty was no bar or hindrance to fellow-

ship here in the dwelling-place of God. He that had no gold might bring goats' hairs. Nay, as with the human body the least honourable parts have more abundant honour, even the least offering brought was as necessary as the greatest. If goats' hairs were of small account, they made the covering next over the beautiful tent. And if the rams' skins and badgers' skins were less comely and coarse, they were dyed with the red.

4. However various the materials, the dwelling-place itself was one, and the glory of God filled it.

5. Quantity is not mentioned, and no iron is included (comp. 1 Kings vi. 7).

6. All the materials were of this earth, and redeemed sinners were the things signified; the blue, purple, and scarlet dye was on the substance of fine linen only (Exod. xxvi. 1).

7. Nothing of the habitation, offerings, or offerers were left to Moses' imagination or devising or interference. Everything that was necessary was revealed, appointed, supplied, and included.

The consummation we have in Rev. xxi. 3. A record of deeper significance than usual is observed—"the tabernacle of God," the Church of Christ,

the dwelling of God — in men, with men, and among men. "I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," &c.

II

THE ARK

EXOD. xxv. 10-16

AFTER God's directions for the construction of His sanctuary, even the most holy place, which was a figure of heaven itself, God commanded Moses concerning "the golden-crowned ark of the covenant" (Heb. ix. 3, 4). The ark, with its mercy seat of unmeasured depth or height, was the principal treasure of the many heavenly things shadowed forth and deposited in that holy of holies (Heb. ix. 1-5). The ark was the symbol of the throne of grace in God's sanctuary above. There the typical manifestation of the presence of Jehovah dwelt for ages, on the golden mercy seat, the covering of the ark, and between the cherubim. No similitude of Deity was intended, or was lawful, or was possible; there was no excuse

for 1 Sam. iv. 3 and 2 Kings xviii. 4. The ark and mercy seat were earthly symbols of our Incarnate Redeemer, alike as respected the majesty of His person, His offices, His engagements, and His performances. "God who commanded the light to shine out of darkness" was foreshadowing "the light of the knowledge of His glory" in this emblem of the person of Jesus Christ. What a lowly representation on earth! How near it seemed to come, yet how awfully solemn was the annual approach to it on the day of atonement; and how unspeakably precious were its contents, and the fulness of grace and glory they represented! A chest of imperishable wood covered with gold within and without, 4 feet long by 2 feet 7 inches broad, and 2 feet 7 inches deep. It contained the tables, the manna, the rod of Aaron, and the book of the law. Like Him "in whom all fulness dwelt," the depository of His Father's will, "Thy law is within my heart." Added to it above, yet differently constructed, of different material, yet never separated from it, and exactly corresponding to its measure, was "the mercy seat," covering the tables of the law, not left at the threshold of the tabernacle to be fulfilled by man, but within,

under the golden mercy seat in the innermost shrine, fulfilled by Christ. There is no record of the thickness of that covering (Psa. ciii. 8-11), resting as it did on the crown of the ark (ver. 25). It was of pure gold, and at either end, and beaten out of the same piece of gold (ver. 18), were the two cherubim. The cherubim representing Christ mystical in resurrection glory, Jew and Gentile believers both one in Christ. "The glory that Thou gavest Me I have given them, that they may be one, even as we are one."

We may trace them back to Eden (Gen. iii. 24), of which the literal rendering is, "So He drove out the man, and He tabernacled (root of Shekina) at the east of the garden with cherubim and a glittering, flickering flame, turned every way to keep the way about the tree of life," *i.e.*, Christ. Cherubim means "made to dwell." Cherubim were also woven into the curtains and into "the vail, which is His flesh"—redeemed man (Rev. v. 9). "Both He that sanctifieth and they that are sanctified are all of one" (Heb. ii. 11). They are represented as looking not at man or the world or self, but at the love of God in Christ, and as if revelling in the mysteries of God, looking down

at the sprinkled blood at their feet, and the glory that is to follow, for the Shekina dwelt between. Jer. xvii. 12: "A glorious high throne is the place of our sanctuary." The whole construction was a shadow of the throne of grace—even our Lord Jesus Christ, in this wilderness world, "whom God hath set forth," &c. (Rom. iii. 25). "There," said God, "will I meet and commune with you" (ver. 22).

Note the names given to the ark—"the ark of the covenant," "the ark of the testimony," "the ark of Thy strength," "the ark of the Lord of all the earth," "the ark of God," "the holy ark," "the oracle of God." Thus the ark was the clearest and fullest type of Christ in resurrection, and we in Him, in our Dwelling-place for ever! The ordinary place of the ark was in the midst of the camp; it journeyed with them. The staves by which it was to be borne were never to be removed (vers. 14, 15). They passed through rings upon the four corners that were in the four feet of the ark, so that when the priests lifted it the elevation was manifest (Exod. xxv. 21). When the camp of Israel moved from place to place it was covered with the vail and with the covering of badgers'

skins—they "shall spread over it a cloth wholly of blue" (Numb. iv. 5, 6). If the camp went forward, it went with them; if backward, still with them. Note carefully here exceptions, Numb. x. 31-36; Josh. iii. 9, vi. 4. At last it found its resting-place (1 Kings viii. 3-8), even as Christ—its Antitype—after His wanderings here below amidst His people ascended into His rest above (Psa. lxxviii. 1). All were shadows here, but the eye of faith can see things signified.

Beloved reader, we are no less privileged than they were: "When thou passest through the waters," &c. And now read Isa. lxv. 17, 25; Jer. iii. 16-18; contrast Rev. xi. 15-19, the ark in the temple of the tabernacle—the Temple of greater amplitude! Ten for one; a sea for a laver; and numerous cherubim. Notice when "the kingdoms of this world have become the kingdoms of our Lord, and of His Christ."

III

THE TABLE OF SHEWBREAD

EXOD. xxv. 23-30 ; LEV. xxiv. 5-9

REMEMBER we are distinctly instructed both in the Old and New Testaments by the Holy Ghost that all the beautiful and costly treasures in the tabernacle of Israel were pictures and patterns of things in heaven. Our God seems from the first to have taught His people after a double sort, both by testimony and also by types or emblems. In Eden by the tree of life and the tree of knowledge of good and evil, the man and the woman ; in the wilderness by the pillar of cloud and the manna ; in the tabernacle in the most holy place by the ark and mercy seat ; in the holy place by the table, the candlestick, and the altar of incense ; in the court of the tabernacle by the laver and the brazen altar and the door ; in our own day by baptism

THE TABLE OF SHEWBREAD 13

and the Lord's Supper. The costly contents of both tabernacle and temple were all shadows and emblems of the fulness of grace and glory laid up in Christ, the true Tabernacle and way of access to God, by the love of God the Father to Him, and in Him to us who believe. They were also pictures of the fulness we have in Him. They were pictures of the fulness each individual possesses, and of the fellowship we all enjoy with God, and God with us in Him, "chosen in Him." Christ is never regarded by the Father or in Scripture as separate from His believing people, His mystical body, or His people as separate from Him (1 Cor. xii. 12).

The table of shewbread was a beautiful and costly structure. It was only another additional emblem before God above and Israel below of what Christ is to His people, the Bread of Life, and what both are to God, the Bread of God. You observe it was made of the same materials as the ark of the covenant. It was also provided with rings and staves. It was precisely the same elevation as the ark. Its vessels, dishes, cups, and spoons were all of solid gold. A beautiful crown of gold surrounded it. It set forth Jehovah's feast

of love and of fat things for His people, and for Himself in fellowship with His people. It represented the truth in John vi. 32-34, and as set forth in His banqueting-house above, on the table spread before His people, and in "presence of their enemies" (Psa. xxiii.). The place assigned to it in the sanctuary was just opposite to the sevenfold lamp of the golden candlestick, that its light might always fall upon the table of the Lord and the banquet it supplied. On this table, and encircled within its golden crown, were spread out in two rows, like the cherubim in the mercy seat, twelve loaves of fine flour, baked for food, each of the twelve of the same weight, size, and material. It was a double portion of manna—more than enough, each loaf being two omers—a superabundant and an unfailling provision. "The bread of presence" was always before the Lord; never for a moment was that table unsupplied. The twelve loaves were renewed every Sabbath (Lev. xxiv. 8). They were always covered with frankincense. Aaron and his sons gathered the loaves into the golden dishes and feasted on them in the holy place, the pure frankincense meantime ascending as a memorial

in heaven before the Lord (comp. Lev. xxiv. 5-9). This bread was for Jehovah, "My Bread," and for His priests, and represented the people of God in Christ, in heaven, the ascended memorial of the gift offering (see Lev. ii. 2); and the whole was taken from the children of Israel (ver. 8) that they might enjoy, know, and own their interest in the provision and ceremonial, and that it was all for their sakes.

Here, then, we have another picture on earth of what Christ in resurrection is to God, and to the believing people of God—a foreview of Luke xxii. 29, 30, and meantime "bread enough and to spare in the Father's house." The bread was here supplied which satisfied God Himself and was given to His people and enjoyed in and with them. "God is faithful, by whom ye were called into the fellowship of His Son Jesus Christ our Lord." "Eat abundantly, drink abundantly, O my beloved!"

Learn and forget not (1) God's own delight in Christ, the Bread of His presence (Exod. xxv. 30). (2) God's people's portion in Christ, the twelve loaves, the elect number. (3) The individual portion of each child is all Christ. The twelve loaves

were equal in size, weight, and material; not so the twelve tribes, of all classes and varieties. Nevertheless the number and provision on the table was the same, and corresponded to the twelve jewels on the breastplate of Aaron as he feasted with God. And this order was never varied throughout all their wanderings. There was no leaven in these loaves. They were fit to be, and honoured to be, in the presence of the King, and banqueted on there—royal dainties, royal provision, royal majesty, royal apparel, for a “royal priesthood, a chosen generation, a peculiar people.” Observe carefully here, all is ministered by Aaron the high priest and his sons alone; no other hands touched the bread. The “fine flour” of those loaves had its earthly history corresponding to the personal work of Christ, God’s corn of wheat. “Fine flour,” needing not to be bruised any more (see Lev. ii. 2). God’s justice and holiness and His people’s needs are fully satisfied. And “sweet frankincense” kindled from the fire and from the altar and from heaven ascended up to God every time His people fed with Him on Christ.

Beloved reader, we cannot glorify God more

than by living by faith on His gift to us—Christ’s fulness. We glorify God in glorifying Christ, and are thus glorified ourselves. Remember, the more consciously helpless and unworthy we are in ourselves, the more we need Him, and *therefore* the more we glorify Him in applying to and receiving Him by faith as our all in all. “What shall we do if we neglect so great salvation?”

IV

THE GOLDEN CANDLESTICK

EXOD. xxv. 31-40

THE golden lampstand was the most costly and most elaborately constructed of all the sacred vessels of the tabernacle. The care and skill manifested by its inspired artificer, and the minuteness of the directions given to him as to its details, evidence the extreme importance of the gospel truth and teaching it was intended to convey.

See ver. 39: "Of a talent of pure gold shall he make it"—120 lbs. It was a further figure of Christ within the sanctuary in His resurrection glory, in union with, and as the light and life and fulness of, His people, their communicated and enjoyed fulness by the Holy Ghost, where "they need no light of the sun, neither of the moon to shine upon

THE GOLDEN CANDLESTICK 19

them, for the glory of God doth lighten them, and the Lamb is the light thereof."

The lampstand consisted of seven branches growing out of one central shaft (ver. 31). These branches were on either side; they were all beautiful, and artistically ornamented with "bowls like almonds and knops and flowers." Each of the six side branches had its bowls and knops and flowers. But the "central shaft and its branch" was ornamented with four bowls and knops and flowers. And see again vers. 35, 36: "And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick" (or lampstand). "Their knops and their branches shall be of the same; all of it shall be one beaten work of pure gold."

The word translated the shaft means the thigh or loins. We are reminded here of the Lord's parable (John xv. 5), where the like figure represents our union and its results here on earth, as this picture of the lampstand represents its results in heaven.

Ver. 37. The seven lamps were placed on the

seven bowls that they might be constantly fed with oil flowing from the central shaft for the supply of all the rest.

If we turn to Exod. xxvii. 20, we find the Divine commands concerning this oil—"pure olive oil beaten" (not squeezed); and it was Aaron's office and responsibility to cause it to burn always (to ascend, see also Lev. xxiv. 2-4, &c., continually). What a beautiful figure of Christ, His Church's Life, Light, and Fulness in heaven, our Father's home; and of His people as the members of His mystical body dwelling before God in His life and light.

We remember John i. 1-4: "In Him was life, and the life was the light of men." Accordingly we read not of the lights, but the "light" of the candlestick; nor of the candlesticks, nor of the lamps, but the sevenfold lamp. Jesus is all in all. Such was the Old Testament shadow of the new creation, Christ in resurrection (see Zech. iv. 1-6, 11-14). Notice there is no foot or pedestal, no dimension of height or breadth mentioned. There is no earthly foundation here; it is all heavenly standing, and the measure is "the measure of the stature of the fulness of Christ."

The candlestick had no inherent light without the oil, and the branches had no inherent oil—it was supplied. And neither candlestick, nor oil, nor light had any way of manifesting their fulness but through the wick—an insignificant but necessary material, which the high priest used to keep trimmed, and for which end golden snuffers and golden snuff-dishes were provided. "I am the Vine, ye the branches" down here below for grace, and Christ the Lampstand, and ye the branches up there above for glory. The use and purposes specified are threefold: 1. To shed its light "before the Lord" (Exod. xl. 25). 2. To shed its light "over against the table" (Exod. xl. 24). 3. To shed its light "over against it" (Exod. xxv. 37; Numb. viii. 2, 3).

Oh, consider for a moment what a panorama of glory surrounded Aaron when, as representing His redeemed family, he entered God's sanctuary in the radiancy of that light! Have we faith for it? "May the eyes of our understanding be enlightened," &c. No natural light will serve us here. Human reason, science, philosophy, wisdom, and even imagination, all fail (1 Cor. ii. 12, 14).

Brethren, "we were sometimes darkness, but now

are we light in the Lord." Our high calling has made and consecrated us priests to God. Every true believer has his standing in the midst of all these Divine realities, the mere shadows of which were glorious. Here we are represented as without fault in the presence and at the throne of God and in the calm of heaven (Rev. v. 6-10), in peace, risen with Christ and filled with His fulness. No sin, or wrath, or suffering here—all gold, and light, and purity, and love, and unction, and salvation, and grace, and glory, and wisdom, and righteousness, and sanctification, and redemption, and beauty here. "In His light we see light." The lamp was trimmed in the holy place, and under the eye of God, and our place is at His table in the banqueting-house of our Father in heaven, clothed in white robes and surrounded with cherubim. The vail being now rent we can see Christ Jesus, the ark and the law fulfilled in Him. Christ spread out on the table, the Food for our souls. Christ our life, our light, our glory. Christ our incense altar, Christ our fragrance and acceptance with God. And in the meantime we have "His Word exalted above all His name."

V

THE TABERNACLE AND ITS TENT AND COVERINGS

EXOD. xxvi. 1-14

YOU will have noticed that when God announced His gracious purpose to dwell amongst His people, and invited and commanded them to bring their freewill offerings for the building of His sanctuary, He in the first instance gave directions for the construction of the principal treasures of the most holy place, and next and afterwards of the holy place. Accordingly we have directions given for the ark and its mercy seat within, and the table and golden lampstand without, in due order. They were patterns of things in heaven, for the reception of which the tabernacle or sanctuary was subsequently to be erected. They were shadows and emblems of the fulness of grace and glory

which it pleased Almighty God should dwell in Christ. Note the order—first the Fulness, next the sanctuary to receive it; you understand the figure. Long before He that was in the form of God was made flesh and tabernacled amongst us; long before the body prepared for Him in the Virgin's womb was assumed, His people were chosen and their predestined fulness set apart for them in Him. The Incarnated Son of God, with His mystical body chosen in Him, was in due time to be the true Tabernacle, and the Divine, inexhaustible, and eternal fulness dwelling evermore in Him was to be the abundant supply laid up for His members; "and of His fulness have all we received, and grace for grace." For "He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren;" and "Forasmuch as the children are partakers of flesh and blood, He also Himself took part of the same; that through death He might destroy him that had the power of death;" and "He who knew no sin was made sin for us; that we might be made the righteousness of God in Him." It was in strict keeping with this order in the everlasting purpose of God that in revealing to Moses the

patterns of things in heaven, God called his attention and ours first of all to the types of the fulness of Christ, viz., the ark of the covenant, the table of shewbread, and the golden lampstand, and next in order, to the sanctuary in which they were to be deposited.

The Lord Jesus Christ in our own humanity, personally and mystically, was the true Tabernacle "which the Lord pitched, and not man." "In Him dwelt the fulness of the Godhead bodily," and that fulness is life, love, grace, majesty, beauty, glory, and everlasting salvation for us. Here on earth, in weakness and suffering and death, as our Substitute He worked out and obtained eternal salvation for us; and now in heaven, in resurrected and ascended glory, He is in His own person and for evermore all that the heavenly treasures in the earthly tabernacle signified.

Note the order: First, Christ in all His fulness, with God in heaven, and from God's view complete, and within. Second, we, the members of His mystical body, also complete in Him. Third, our individual way of access to God through Christ from the sinner's standpoint, through His priesthood and sacrifice, from outside, into His sanctuary.

Consider this beautiful dwelling-place, the sanctuary of God, and His meeting-place with men. It was carefully and exquisitely constructed by inspired workmen. It was the pattern of the true Tabernacle, shadowing forth these things: 1. Heaven itself; 2. The humanity of Jesus Christ on earth, and glorified in heaven; 3. Christ mystical (1 Cor. xii. 12, 13). Distinguish carefully the tabernacle itself from the tent of the tabernacle (ver. 11), and from the coverings of the tent of the tabernacle (ver. 14). The tabernacle consisted of "ten curtains of fine twined linen ablaze with cherubim, blue, purple, and scarlet, of cunning work," *i.e.*, exquisite workmanship. Mark their connection, identification, and similarity. Firstly, with the gate of the outer court of entrance, made "of blue, and purple, and scarlet, and fine twined linen, wrought with needlework" (xxvii. 16). Secondly, with the door of the tabernacle, "blue, and purple, and scarlet, and fine twined linen, wrought with needlework" (xxvi. 36). Thirdly, with the vail itself, "blue, and purple, and scarlet, and fine twined linen, of cunning work: with cherubim shall it be made" (xxvi. 31). Fourthly, with the ephod made "of gold, blue, and purple, and scarlet, and fine twined

linen, with cunning work" (xxviii. 6). Fifthly, with the girdle "of gold, of blue, and purple, and scarlet and fine twined linen" (xxviii. 8). Sixthly, with the breastplate "of gold, of blue, and of purple, and scarlet, and of fine twined linen" (xxviii. 15). Seventhly, with the hem of the robe of blue, the pomegranates to be made of blue, and purple, and scarlet (xxviii. 33), all pointing to the person, perfection, and offices of Christ, "the Way, the Truth, and the Life." 1. The linen, meaning His righteousness and spotless and perfect humanity. 2. The blue, the heavenly colour. 3. The scarlet, the Man of Sorrows. 4. The purple, the royal robe, the commingling of both the blue and the scarlet. Phil. ii. 6, 7: "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant," &c. Heb. x. 20, the vail representing His flesh on earth, and the beautiful curtains His resurrected and glorified person in heaven. See, there was no addition thereto. "Jesus Christ the same yesterday, to-day, and for ever, the same whether on earth or in heaven, in death or in resurrection." The order in the enumeration of the materials thus typical of His Person was

different in the case of the vail and of the curtains. In the vail the blue is prominent—that is the Divine and heavenly; in the curtains the manhood, the fine twined linen, with the cherubim. The ten curtains were of the same measure, twenty-eight cubits by four, divided into two portions of five each, “coupled together one to another, sister to sister,” by loops of blue, both joined by taches of gold, “one tabernacle” (ver. 6)—“I in them, thou in Me, made perfect in one”; “Builed together for an habitation of God through the Spirit”; “the dwelling-place of the Most High,” His people’s home, with Christ and in Christ, dwelling in the secret place of the Most High, and therefore abiding under the shadow of the Almighty, “the banqueting-house of God,” the place where His honour dwelleth, and where His glory shall be revealed. Well might the Psalmist say, “One thing have I desired of the Lord, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple”; for it is written, “Because thou hast made the Lord, even the Most High, thy habitation, there shall no evil befall thee,” &c.; “He shall cover thee with His feathers,” &c.; no terror by

night, no arrow by day, no pestilence, no walking in darkness, no destruction by noonday; “His angels’ charge”; thou shalt “lodge in goodness” (Psa. xxv. 13); “kept as the apple of the eye”; God-enclosed, God-possessed, God-encompassed, dwelling in God, and God in thee; “the habitation of the Most High”; “thy defence the munition of rocks,” and “the glorious Lord to thee a place of broad rivers and streams.”

Over the tabernacle was thrown “the tent of the tabernacle made of goats’ hairs,” literally, “goats” (ver. 7). They were eleven curtains, all of one measure, coupled, five by themselves, and six by themselves, the sixth doubled in the forefront of the tabernacle, united by fifty taches of brass to the other curtain, “both coupled together that the tent may be one” (ver. 11). That which remained of these curtains was to hang over the sides of the tabernacle on this side and on that to cover it, the eleventh curtain (of goats, the sin offering in type) making it more than enough to cover the whole.

Ver. 14 tells us of two other coverings over the tent of the tabernacle—one of “rams’ skins dyed red,” and another covering above of “badgers’

skins." No measurement of these curtains is mentioned. Contrast the aspect presented by the tabernacle to the eye of sense and the eye of faith: to the former, "black as the tents of Kedar;" to the latter, "beautiful as the curtains of Solomon."

VI

THE BOARDS

EXOD. xxvi. 15-30; xl. 17-19

EIGHTEEN times it is repeated in the last two chapters of this book in reference to the erection of the tabernacle, "As the Lord commanded Moses, so did he." The "pattern," the "Word," and the Spirit are still our guides as ministers. We can become the people of God ourselves, or be the means of building an habitation for God by no methods of our own, but only in the way that God Himself prescribes.

The substance of the shadow we are about to study is found in 1 Cor. iii. 9-17; Eph. ii. 19-22; and 1 Pet. ii. 4-6. How particularly the details are given! Some apparently think they can improve on the pattern, and build better than the plan given provides for. Accordingly they with-

hold some truths, or give preference to others less offensive to the natural man, by way of winning souls. Or they try a new and unauthorised way of shaping and squaring themselves for their place in the temple of God by waiting to be sanctified before they come to Christ and receive Him for "wisdom, righteousness, sanctification, and redemption." Amendment first and faith afterwards. Others are inventing tests God never imposed, and taking on themselves to reject every stone or board that is not exactly according to their own model. We may learn from our study of the tabernacle God will accept and recognise His own workmanship only.

These boards of the tabernacle, which were all gathered together under the beautiful curtains, and completely covered by them, and the tent of goats' skins, &c., may remind us of what we had before, Exod. xxiv. 4-8. (See the altar in the midst, and the twelve pillars around it sprinkled with the blood of the covenant.) These boards, forming a wall round the dwelling-place of God, were all made of the same costly material as the ark of the covenant, the altar of incense, and the table of shewbread. These boards were each made

of the same size and pattern — 18 feet high by 2 feet 9 inches broad, each with two tenons or hands at the bottom. These boards or pillars were forty-eight in number (four times twelve), twenty boards for the south side, twenty boards for the north side, and six for the west side, with two additional for the corners to strengthen and compact the whole (vers. 23, 24). The two tenons of each board were fastened or mortised into solid blocks of silver, two under each board. They were about sixteen inches long, and of suitable breadth and thickness, each weighing a talent, *i.e.*, about a hundredweight. Of these, there were a hundred in number; ninety-six were laid for the foundation of these boards of shittim wood covered over with gold. These wooden walls of the tabernacle were gathered under the curtains (1 Cor. iii. 23). The tabernacle was made for the boards, not the boards for the tabernacle. The other four were for the bases of the columns that supported the vail within, which divided the most holy from the holy place.

Let me remind you how this great mass of silver was provided. Everything else was the willing offering of the people: not so this silver foundation of the building (see Exod. xxx. 12-16, xxviii.

25-27). This was God's command, and the entire silver amounted to £35,359 7s. 6d. for 603,550 people from twenty years old and upwards, who thus became soldiers and servants in the ranks and armies of God. But not only were the boards thus founded, but (see ver. 26) there were bars also, five for each side, and one of them running from end to end, like everlasting arms binding and embracing all together at the corners; while they all illustrated (1 Tim. iii. 15). Upholding and displaying the connection of the number 12 and multiples of 12 in reference to the people of Israel on the one hand, and the tabernacle of God in their midst on the other—this fact is very remarkable, and must be intended for notice and instruction for ourselves (see Deut. xxxii. 8). The people of Israel were three times numbered by Moses. 1. In the first year of the deliverance from Egypt, Exod. xxxviii. 26. 2. Numb. i. 46. 3. Forty years afterwards, Numb. xxvi. 51—yet always turned out to be in exact thousands, hundreds, fifties, and tens. There were twelve tribes, twelve patriarchs, twelve apostles, twelve gates of New Jerusalem, twelve foundations thereof, twelve angels, twelve fruits of the tree of life.

Then there were forty-eight boards for the tabernacle (four times twelve), ninety-six silver sockets (eight times twelve). Thus each board rested on the redemption-price of 12,000 Israelites. There were twelve precious stones on the breast-plate, and there were 144,000 sealed of all the tribes of Israel (*i.e.*, twelve times twelve)—a separate people, not reckoned among the nations, "the very hairs of their heads all numbered." Say not, If this be so I cannot be of them in spirit—nay, "as many as receive Him" (John i. 12), and all who believe or shall believe on Him, are one with Him (John xvii. 20). And on the ground of this identification with Him all these Divine verities we have been considering are but emblems of our calling and standing in Him, and are but pictures of what His death, resurrection, and ascension assure to us who believe, even eternal salvation, eternal redemption, eternal inheritance, and eternal glory with God. For, as the members of Christ's body, our completion and perfection are in Him. "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular" (1 Cor. xii. 26, 27).

VII

THE VAIL

EXOD. xxvi. 31-33, xxxvi. 35

THE vail (Heb. x. 19, 20; Psa. cxxxix. 15), "a shadow of good things to come" (Heb. x. 5-10).

1. It was made of the same materials as the beautiful tabernacle itself, only we observe a different order in the description. The blue is the prominent colour in the one, and the "fine linen" in the other. The resurrection of Christ to glory added nothing to the perfection of His person: "He that descended is the same also who ascended up," and His pre-existence, mission, character, person, offices, and union with us plainly appear in both curtains and vail—God manifest in the flesh of Christ, and veiling His Deity.

2. Its position between the holy place and the most holy is in exact harmony with the first mention of cherubim in Eden, as keeping the way

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of the tree of life. See Gen. iii. 24: "So He drove out the man, and He 'tabernacled' at the east of the Garden of Eden, with cherubim and a glittering, flickering flame turned every way to keep the way of the tree of life." The word "tabernacled" has the same meaning as tabernacle, so often used in Exodus. It is the root of the word "Shekinah," referring to that very glory which appeared and "dwelt" between the cherubim over the mercy seat in the most holy place, covering the tables of the law man had broken, as a pledge and memorial doubtless in the one case as in the other. The cherubim were placed first in Eden and then in the sanctuary to keep the way of the tree of life. Remember in their journeyings the vail was taken down to cover the ark of the testimony (Numb. iv. 5).

3. The vail was suspended on FOUR pillars of the same materials as the boards of the tabernacle, the ark of the covenant, the altar of incense, and the table of shewbread. The four pillars supporting the vail were resting in silver sockets like the boards (Exod. xxxvi. 36), but they were without the fillets and chapters which adorned the five pillars at the door of the tabernacle.

“Messiah shall be cut off” (Dan. ix. 26). But probably the four pillars supporting the veil may represent His titles, as Son of Man, Son of Abraham, Son of David, Son of God, and as made unto us “wisdom, and righteousness, and sanctification, and redemption.” “Great is the mystery of godliness,” &c. (1 Tim. iii. 16). Like the tabernacle itself, its very existence signified that the way into the Holiest was not yet made manifest.

4. This veil, however, separating between the outer sanctuary and the mercy seat was annually drawn aside, when the high priest, as the representative of Christ, celebrated the anticipated day of atonement for the people. In fear and trembling “that he die not” he entered with blood and incense to sprinkle the mercy seat “seven times.”

5. Also the veil itself was sprinkled day by day with the blood of the principal sin offering (Lev. iv. 6, 17).

6. The veil was always shone upon by the seven lights of the golden lampstand.

7. It was therefore a pledge and promise foreshadowing what Christ, when manifest in the flesh, would Himself become in the fulness of time through the rent veil, even a new and living way

to heaven for guilty but pardoned sinners, and also their everlasting dwelling-place in and with Himself, “the true tabernacle which the Lord pitched, and not man.”

8. Meantime the veil of separation was only a curtain, and not a wall, and the way to the Holiest was not closed, but only “not yet made manifest,” while as the first tabernacle and its veil were yet standing (Heb. ix. 8).

9. The veil, then, plainly represented the Incarnate Son of God made sin for us. Sin was the barrier separating us from God. And He made Him, who knew no sin, sin for us, &c. So He in our flesh took our place of separation, and gave Himself for us.

10. When the Son of God bowed His head upon the cross and died in our stead, “the veil of the temple” (corresponding to the veil of the tabernacle) “was rent in twain from the top to the bottom,” not from below, as if by the hand of man, but from above, for God had abolished the enmity in the crucified body of His dear Son, and Christ hath redeemed us from the curse of the law, being made a curse for us, and that the heaven of God’s presence might be opened to all believers.

Let us turn to the marvellous record in Matt. xxvii. 50-54. Here truly was God's greatest and fullest manifestation of love, grace, mercy, truth, justice, and reconciliation (comp. Dan. ix. 24, "anointing the most Holy"), Himself henceforth to be our Temple and our Sanctuary.

Beloved reader, there still remains a vail not taken away, but it is the vail of unbelief over the hearts of sinners (2 Cor. iii. 14, 18). But if our gospel be hid, "it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not" (2 Cor. iv. 3, 4).

VIII

THE HANGINGS OF THE DOOR OF THE
TENT OF THE TABERNACLE

EXOD. xxvi. 36, 37

HERE we have God's closing directions to Moses as to the construction of His dwelling-place, and the final placing within it of those wonderful revelations of His purposes and pledges of His love, and emblems of His gifts of grace to sinners in the person and offices and fulness and salvation of Jesus Christ given us in Him before the foundation of the world and for the obedience of our faith. The revelation we have been studying is from God's standpoint. God begins at the beginning and comes down to us at the altar; we begin at the altar, and return back to God. To illustrate my meaning, notice the order of the offerings (Lev. i.). God begins with the burnt

offering, representing His delight in and acceptance of Christ, and ends with the sin offering, Christ given to be sin for us. But (Lev. viii.) Aaron's priestly offering begins with the sin offering. Now notice the same order here. God's first directions have reference to the love gifts of His heart. 1. "Let them make Me a sanctuary, &c." (Exod. xxv.). 2. The materials for it. 3. The ark and the mercy seat. 4. The table of shewbread. 5. The golden lampstand. 6. The tabernacle. 7. The tent of the tabernacle. 8. The coverings thereof. 9. The boards. 10. The vail.

But not till the vail was provided are directions given for the placing of them around Himself in His dwelling-place. Accordingly, after ver. 33, read vers. 34, 35. And then, and next in order, the door of the tent and its hangings on its five pillars, mortised into their five sockets of brass, are commanded, and God's dwelling-place amongst His people, and the everlastingly purposed way of access to Him there is so far revealed. Any one who studies this revelation and compares it with the New Testament, and yet doubts the inspiration of Scripture, must be blinded of Satan.

Now see Exod. xxxvi. 1-7, comparing Exod.

xxxvi. 8-34 with Exod. xxxvii. 1-24, and we observe that Moses begins where God ended: the curtains, tent, coverings, boards, sockets, vail, pillars, door-hangings, five pillars and sockets of brass, are all constructed before the ark and the mercy seat. Thus it is ever: we return to God by the way in which He comes down to us. N.B.—The door of the tent, hanging on its five pillars of brass, and excepting cherubim, was of the same pattern as the entrance vail itself. "I am the Door, by Me, if any man," &c. Like Jachin and Boaz in the entrance of the temple, the five pillars suggest "the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace"—Christ in His purpose, person, power, promise, and performances, the believing comer's title to enter, and his security when there. You will remember the hangings all along the way are of the same materials as the ceiling within the most holy place and the vail. "I am the Way, and the Truth, and the Life." The five pillars at the door were not as the boards within resting on silver, but on brass (Rev. i. 15). They were each of them crowned (vers. 36, 38), for many crowns are on His head now, as the one Door of entrance; but once He

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was uncrowned save in mockery and with thorns. Accordingly, the pillars of the vail were uncrowned, for "Messiah was cut off" (Dan. ix. 26).

Notice, the entrance door was for the priests only, but for them at all times for their service, worship, and enjoyment of God, according to the great verities these enclosed emblems represented. But now all true believers are made kings and priests to God and our Father, redeemed, washed, justified, sanctified, and anointed, kings and priests. Already in Christ by faith we have entered by Christ the Door, been at the altar, washed at the laver, entered into the dwelling-place, been illumined by the lampstand, have feasted with God on the bread, have burnt the frankincense, have passed through the rent vail, have worshipped at the sprinkled mercy seat, and been made nigh to God by the blood. Notice the Law from Sinai was not yet "added," but all was prepared for the pardon of its transgression. Look at the pattern.

1. The nearer we approach by faith the more we discern.

2. Some children of God in their experience get no further than the court door, others to the altar,

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others as far as the laver, others to the tabernacle door, and others to a vail not rent.

3. There is no priest but our risen Christ, nor altar, nor sacrifice needed now.

4. "We have an altar whereof they have no right to eat which serve the tabernacle" (comp. and note carefully Gal. iv. 4-11).

IX

THE ALTAR

EXOD. xxvii. 1-8; comp. xxx. 1

HAVING been led by the Spirit within the sanctuary, and been permitted to contemplate the earthly patterns of the heavenly realities shadowing forth what God has prepared for those that love Him, we are now sent as it were outside into the court of the tabernacle, and into the world beyond, in order to be instructed as to the way by which we may draw nigh and enter into and enjoy what "eye hath not seen nor ear heard," &c.

1. The altar was the index, centre, circumference, and foundation of the whole worship of Israel. It was large enough to contain all the vessels of the sanctuary. There was only one altar. There was no approach to God and no worship accepted but by way of the altar, but

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whosoever came unto God by that altar was in no wise cast out.

2. See the position appointed for it (Exod. xl. 6). It met the returning sinner at the threshold, and before his baptism in the Spirit at the laver, and witnessed to him of Him "who knew no sin, but was made sin for sinners."

3. The word "altar" is derived from a Hebrew verb signifying "to slay or slaughter." Not as though God our own God takes pleasure in suffering, but for our salvation. And see here sin atoned for, and holiness, justice, love, and boundless grace displayed at the cross of His own Christ. Mercy rejoicing against judgment, truth springing out of the earth, and righteousness looking down from heaven. Here the approaching sinner brought with him his offering as the substitute for himself and laid his hands upon it (for identification as a confessed sinner). He then slew the substitute, and the priest presented the blood (a forfeited life). You will remember our Lord's own teaching and promise: "It shall be accepted for him to make atonement for him" (Lev. i. 4).

4. See Exod. xxix. 36, 37: "Thou shalt cleanse

the altar." Seven days did Moses by God's directions fulfil this command.

5. That altar was Christ crucified. It is Christ, not faith; grace, not works; the crucified and risen Son of God, not the Church; the Saviour, not the sacrament,—that is the salvation of God's people. "*He* was wounded for our transgressions." "It pleased the Lord to bruise *Him*." "Once in the end of the world Christ was manifested to put away sin by the sacrifice of Himself." "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "And for their sakes I sanctify Myself." "We have an altar of which they have no right to eat who serve the tabernacle" (Heb. xiii. 10). Christ is our Altar, Priest, Sacrifice, and Salvation.

6. The Deity of Christ was the altar on which His sinless and spotless humanity was offered, and it was "through the Eternal Spirit He offered Himself without spot to God." "God was in Christ, reconciling the world unto Himself, not imputing unto them their trespasses."

7. God never consecrated but one Altar, and it was to this Altar both the persons and the sacrifices of His people were to come and be accepted

and saved through the same wonderful and perfect medium. "It was holiness of holinesses," the most sacred of all the sacred furniture before the mercy seat. And being consecrated itself, it consecrated everything that came into contact with it. "Everything that toucheth the altar shall be holy" (Exod. xxix. 37). See "the woman who came behind and touched Him."

8. Let us notice its construction more particularly. (1) Its materials. It was made of shittim wood—a growth out of the wilderness—overlaid with brass to endure the fire: "God manifest in the flesh." "Forasmuch as the children were partakers of flesh and blood, He also Himself likewise took part of the same." "The Word was made flesh, and dwelt among us." (2) The shape. It was a hollow square, open above and beneath, and with a grating of brass. It was exactly the same height as the mercy seat—it was three and a half feet each side, and five feet high, and could contain all the vessels of the sanctuary. (3) It had four horns at the four corners, signifying and presenting salvation, power, protection, and refuge to the four ends of the earth. (4) When the first offering was laid on that altar, see Exod. xl. 29–35. (5) When

the high priest was consecrated thereat, the fire came from heaven (Lev. ix. 24). (6) That fire was never to go out (Lev. vi. 9, 12, 13); it was always there for the service of the sinner and the acceptance of his person. (7) There was only one altar of burnt offering anointed (Exod. xl. 10). "Thou shalt anoint the altar." (8) The daily offering thereon was a bullock for a sin offering (Exod. xxix. 36; comp. Lev. iv. 12): two lambs (Exod. xxix. 38; Numb. xxviii. 9); double on the sabbath for the iniquity of their holy things. Here was provided continual mercy for the penitent, continual comfort for the mourners, a continual substitute and acceptance for sinners. The first altar we read of, Gen. viii. 20, 21. (9) There was only one altar recognised in Israel. Remember Josh. xxii. 11, 21-28.

N.B.—That altar was a scene of perpetual death, but *He* died unto sin once. The altar one, Christ one, the Mediator one, the blood of the covenant once shed, the atonement once made. Lev. xvii. 11: "The life is in the blood," covering sin, cleansing the sinner, appeasing wrath, satisfying justice, rending the vail; peace by the blood; title and meetness by the blood. See again, sin, holiness,

justice, love, truth, grace, glory, salvation displayed at the altar of God: "Mercy and truth met together, righteousness and peace kissing each other, and mercy rejoicing against judgment" (comp. Rom. v. 1, &c.).

X

THE COURT

EXOD. xxvii. 9-19

GOD'S dwelling-place with men was surrounded by an outer court.

1. Thus we may observe there were three divisions or departments representing the three aspects of that which it typified, the professing Church, visible, militant, triumphant, entered by baptism, regeneration, and resurrection. Each department had its place in the Divine order.

2. The tabernacle rested on the bare desert, which formed its only floor (Numb. v. 17), a singular contrast to the glorious and beautiful structure itself, with its curtains, golden boards, and furniture resplendent with costliness, light, and sanctity. But the dust of earth was to be God's dwelling-place, and His path with us was

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to be through our wilderness. So Christ Himself tabernacled with us in the dust of earth and death in order to raise us up in and with Himself, and present us without spot or wrinkle before His Father's throne in resurrection light and life and glory, "an habitation for God through the Spirit."

3. Our present subject for meditation is the court of the tabernacle. Although its floor was the dust of the wilderness, it was a sacred enclosure, and the sinner on entering it stood on holy ground. This outer court was accessible to the whole nation. There they appeared in their natural state as sinners, and as coming to God by Christ for pardon and life.

4. The beautiful curtain hanging for the door of entrance into the court would seem to invite and welcome the approaching sinner with its blue, and purple, and scarlet, and fine twined linen suspended on its four pillars, and telling of Him who says, "I am the Way, the Truth, and the Life;" and as he entered the first object that met his gaze was "the altar." This was Christ and Him crucified, held forth to all the world as the way to God.

5. The temple sanctified the gold, and the altar

sanctified the gift (Matt. xxiii. 17-19). The holy places assured acceptance for the worship performed in them (Exod. xx. 24); and under the law they were the exclusive places for such worship. See "Thither shalt thou seek" (Exod. xxv. 22). "Thither shalt thou come up" (Exod. xxiii. 14). "Thither shall ye bring" (Deut. xii. 6, 11, 18). Not so now (John iv. 23; Matt. xviii. 20). Beautifully descriptive of this approach is Psa. lxxxiv. All such approaching was an acknowledgment of sin and of grace, and a professing to fly for refuge to the hope set before us.

6. As the altar was approached, see a veritable panorama of mercy, privilege, welcome, security, holiness, and intercourse with God, encouraging the sinner to present his offering, and lay hold on the promise. N.B.—There was the altar, with its lamb for a burnt offering; the laver filled with living water, (probably from "the rock"); and the sanctuary beyond, within which, and awaiting him, every need is provided for—life, peace, security, righteousness, acceptance, and nearness to God. "How amiable are Thy tabernacles" to the eye of faith!

7. This outer court surrounded the tabernacle with curtains of fine linen, suspended from sixty pillars socketed in brass, and crowned and filleted with the silver paid for the redemption of Israel. It was like a wall of fire round about, the glory in the midst. And yet again encamped around were the Levites, and then encircling all lay the encamped host of the people of God, so that even the court of the tabernacle was screened from the gaze of an enemy.

8. Let us examine in detail the court more particularly, 160 feet long by 80 broad, sixty pillars supporting curtains of fine twined linen ("the righteousness of saints"). The pillars were about eight feet high and about the same distance from each other, supported by cords and pins fastened into the soil of the wilderness (ver. 19). The wood, the brass, the silver told of Christ our righteousness and redemption. I think it evident these pillars were not seen from without, only the fair white linen, and not until the court was entered could it be seen how these curtains were suspended.

9. We seem to find a hint as to the meaning of these sixty pillars in Cant. iii. 7, and in Psa. cxxv.

1, 2: "As the mountains stand round about Jerusalem, so is the Lord round about His people." "The name of the Lord is a strong tower, the righteous runneth into it and is safe." See the Lord's answer to Moses' prayer: "I beseech Thee show me Thy glory" (Exod. xxxiii. 18, 19). "The name of the Lord" (Exod. xxxiv. 5-7). But all the gospel names of Christ are enjoyed in fellowship with His people—Son, Life, Righteousness, Peace, Light, Bridegroom, Head, Saviour, Fulness, &c.

10. Five times twelve (sixty) of these names are the pillars around the sinner that comes into the court to draw nigh to God in Christ.

11. The space between the pillars at the door was just enough to receive the altar, eight feet wide and eight feet high. It hung at the eastern end of the court at the furthest point from the throne, not fastened like the rest of the curtains, but hanging loose so as to be easily lifted up by him who wished to enter thereby.

12. Each of the three "hangings" concealed from the person approaching, the glories which were within, but when he entered all was visible on every side. First, to the Israelite at the door of

the court, all that was enclosed within the court. Second, to the priest entering the door of the tabernacle, or tent of meeting, all the glories that were within. Third, to the high priest drawing aside the vail, the presence-chamber of the Most High.

13. Here was a threefold testimony to Christ as our Door of entrance: "By Me, if any man enter in," &c. (John x. 9).

14. A threefold call to the believer "to grow in grace and in the knowledge," &c. (2 Pet. iii. 18).

15. A threefold revelation of grace and glory to sinners made kings and priests to God. Let us therefore enter by faith, and come boldly all the way to the throne of grace.

XI

“OIL FOR THE LIGHT”

EXOD. xxvii. 20

THIS command is again repeated in Lev. xxiv. 2, 3, after much more has been revealed, a continuous supply for the light.

1. The directions for the construction of the tabernacle were finished, and the pattern was shown to Moses in the mount. But more was necessary—“oil for the light.” No natural light will suffice us for the discerning of spiritual realities. We must “compare spiritual things with spiritual” (see 1 Cor. ii. 9-16).

2. The dwelling-place of God and all its costly arrangements, the salvation, the access, the provision, the grace and the glory, the people prepared for the Lord, and the heaven of heavens for the people may all be prepared, but by natural

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light we see nothing but shadows, till “God who commanded the light to shine out of darkness” shines into our hearts.

3. “Oil for the light.” It is the Holy Ghost in emblem, the unction (1 John ii. 27) from Him who hath the seven spirits of God, and walketh in the midst of the seven golden candlesticks.

4. “Command the children of Israel” that they bring thee “pure oil olive.” This was to show it was for them, and their interest in it, the Holy Ghost given us in Christ. As it was in the case of all the other materials (Exod. xxv. 2), so of the oil “of thine own,” so fully and richly bestowed, thy people bring to Thee, in faith, and love, and joy, “pure oil olive beaten for the light.”

5. What a study we have here for faith! The richest tree in nature is chosen for the emblem (see Psa. lii. 8), “the green olive tree in the House of God.” See Zech. iv. 2-6 and 11-14, meaning and representing Christ our Priest and Prophet; and the oil is the Holy Ghost.

6. “Oil olive beaten for the light”—see Christ bruised, beaten, and suffering for us in order to be the source of that light, and of the unction of the Holy Ghost. Moreover, that light and truth point

us to memories of the Mount of Olives, viz., Jesus waiting there in prayer, ascending thence in triumph, returning again in glory, and meantime to Gethsemane (valley of oil); for Jesus died and rose again that the Comforter might come.

7. "Oil beaten for the light." But more is needed—lampstand, fire, wick, and also empty vessels not a few, for the inflow of the oil of light and joy and gladness, enlightening, sanctifying, and anointing the saints. Oh, come ye and walk in the light of the Lord, ye who were sometimes darkness, the eyes of your heart being opened!

8. "To cause the lamp to burn always" in the tabernacle without the veil before the testimony (Exod. xxvii. 20, 21). Learn here that the Holy Ghost, very God, is the Eternal Light to illuminate the Church (while a veil continues, concealing the glory beyond), and till this body of sin and death shall put on its immortality, and in His light we shall see light.

9. "Aaron and his sons shall order it from evening until morning before the Lord." N.B.—Aaron's responsibility within the sanctuary, and when withdrawn from all sight of man, "a statute for ever" on behalf of the children of Israel.

10. This picture represents Christ our High Priest in the holy place ministering for His people daily, that they may receive and enjoy and give forth His own heavenly life and light in a dark world (see Phil. ii. 15).

11. This shining of His people—(1) Not by natural gifts or wisdom, but by His grace. (2) Not dimly, but shining lights in the world. (3) Not fitfully, but constantly and continually. (4) Not excitedly, but calmly. (5) Not hiding Christ their Light, but reflecting Him before the world. (6) Not for self, but to show the golden surroundings. (7) Each one as if the only light. (8) Remembering this is our time for shining for Christ. (9) Not delegating to others what we may do ourselves, but remembering "we were sometimes darkness, but now are we light in the Lord."

12. "From evening to morning" (ver. 21). That was the Jewish day in contrast to the world's day from morning to evening: our day is unto the morning, "like the shining light that shineth brighter and brighter unto the perfect day"; "a statute for ever on behalf of the children of Israel." For their "songs in the night." Till these dark hours of sorrow, suffering, temptation, gloom, conflict, part-

ings, trials, afflictions, chastenings are done with. Till we enter the city where they have no need of any earthly light, where their Father is "the Father of lights," and their brethren are "the children of light," and their inheritance is "the inheritance of the saints in light," for "the glory of the Lord doth lighten it, and the Lamb is the light thereof."

Meantime Christ in heaven, our great High Priest, orders the light for His people on earth; He seeks them, illuminates, humbles, chastens, keeps, restores, blesses, replenishes, and sustains His people who put their trust in Him, and passing through the valley of Baca, we may make it a well of living water, and "go on from strength to strength till we every one appear before our God in Sion," when "in His light we shall see light," the eyes of our hearts being opened. Meanwhile may our constant prayer be, "Behold, O God our shield, and look upon the face of Thine anointed; for the Lord God is a sun and shield, and He giveth grace and glory."

XII

THE PRIESTHOOD

EXOD. xxviii. 1, 2

WE have now to consider a further and most important revelation to Moses in the mount, another pattern.

We have had God's command to the children of Israel that "they were to bring oil for the light." Heavenly and spiritual light was necessary for the discovery and enjoyment of the glories by which they were to be surrounded. The light of the lampstand fed with the "oil olive" represents, as you know, the Church in Christ illuminated and filled with the Holy Ghost, and that "in His light we may see light." With the directions given to Moses as to the ordering of it, you will remember—

1. Incidental mention was made of "Aaron and

his sons" (ver. 21), whose duty it was to order it from evening to morning before the Lord, "a statute for ever unto their generations on behalf of the children of Israel," *i.e.*, till all shadows had merged into everlasting light, and the glory to be revealed through the rent vail was consummated, when it would no longer be needed.

2. Meantime Aaron and his sons were "to order the light." Hitherto no intimation had been given of any living agents or ministers appointed to officiate in the tabernacle service, or enjoy and delight themselves in the dwelling-place of God with men and amidst the beautiful heaven-given emblems and shadows of the eternal verities we have been for some time contemplating. But in the light which doth make manifest we are now to be introduced to the God-chosen ministers of the sanctuary.

3. "Take thou unto thee Aaron thy brother, and his sons with him from among," &c. (vers. 1, 2). See here, as it was in the case of all the materials for the tabernacle, so also of the appointed ministers of the sanctuary. All were to be provided by the children of Israel—"Aaron thy brother and his sons,"—a living man and his sons were hence-

forth exclusively to minister before the Lord in His sanctuary, to offer the sacrifices, to minister at the altar, to sprinkle the blood, to wash at the laver, to order the lights, to feed on the bread, to burn the incense, and conduct the services of God and of the people.

4. There were millions of Israelites, but only one of them was consecrated as high priest, and as head and representative of his family, to tread the courts of the Lord robed in garments of beauty and glory, the earthly pattern and figure of our glorious Christ who is High Priest, and Altar, and Incense, and Atonement, Light and Laver, and Dwelling-place all in one.

5. "Take unto thee Aaron thy brother and his sons," &c. N.B.—All the service and worship of God, all the care and responsibility of the sanctuary was entrusted to them; nothing done there but by them—every sacrifice, every memorial of praise, peace, joy, hope, by them; no approach to God but by them. God's special family set apart for Himself in Christ their Head in the midst of the camp, and the outer world around them.

6. Beloved, do you see your calling in Christ? He has made us unto our God kings and priests,

“a royal priesthood, an holy nation, a peculiar people,” &c., “to show forth the praises of Him who hath called us out of darkness into His marvellous light,” “to make known to principalities and powers in heavenly places the manifold wisdom of God,” and the fulness of His love, righteousness, sanctification, redemption, grace, and glory, as manifested in His redeemed people.

7. We are contemplating the shadows only of the coming glory—what will the substance be? See its partial fulfilment (Rev. xxi. 3): “And I John saw the holy city—no need of sun,” &c.; the glory of God did lighten it, and the Lamb was the light thereof, and the nations of the saved shall walk in the light of it. See God’s dwelling-place with man revealed, and then all revelation closes. What remains beyond we are unable to grasp in our present state. St. Paul tells us what he saw there and heard was not lawful to utter, and John fell at His feet as dead when he beheld Him. Oh, “what manner of persons ought we to be,” the children and heirs of the living God, members of the body of Christ, His firstborn, in whose salvation and glory He delights, and in whom He is to be eternally glorified! “We shall be like Him, for we

shall see Him as He is.” The sanctuary of old was in order that God might dwell with man. But Christ Himself is the true Sanctuary, and the true Minister thereof, that God might dwell in us, and that we might dwell in God.

8. “Take unto thee Aaron thy brother and his sons with him,” chosen together in him. Thus Israel’s high priest was one of Israel’s brethren (Heb. v. 5); so also was Israel’s king (see Deut. xvii. 15); so also was Israel’s prophet (Deut. xviii. 15, and comp. Acts iii. 22); so also was Israel’s Saviour (Acts xiii. 23); so also was Israel’s dwelling-place (John xvii. 23). “Their noble one shall be of themselves” (Jer. xxx. 21). See the Sonship of the Son of Man supplies the element for all Israel’s privileges. “Thy God thy Brother” (Isa. ix. 6; Heb. ii. 11–iii. 1; Rom. viii. 29). Compare the apostle’s inspired commentary in Heb. v. 1: “Taken from among men, ordained for men in things pertaining to God, to offer both gifts and sacrifices for sin.” See His qualifications (ver. 2; Heb. iv. 15, viii. 1–4).

9. See next His calling in resurrection and ascension (Heb. iv. 14); Acts xiii. 32. Next, His dignity, glorified, as Son (Acts xiii. 33)

as King (Psa. ii. 7), as Prophet (Luke ix. 35), as Priest (Acts iii. 22). Notice the three laws of His Priesthood (Lev. xxi. 14; Numb. vi. 23-xviii. 1). Thus "being made perfect, Christ became the Author (the applying cause) of eternal salvation" (Heb. v. 9). And now in resurrection and enthroned in glory, our great High Priest, having finished His work of atonement and reconciliation, ministers within the veil. Contrast Christ's finished work, "sin put away," "eternal righteousness brought in," "reconciliation made for iniquity," "death abolished," "eternal life bestowed," "principalities and powers spoiled," and "heaven opened to all believers," with His unfinished work, "His intercession" not finished, supplies of "pardoning grace" not finished, His "comforts and consolations" not finished, the "triumphs of His love" not finished, "His promises" not finished, His manifestations of Himself not finished, "the half not told us."

N.B.—"Aaron and his sons" were taken together; so Christ and His Church, the Head and His members, the Bridegroom and the Bride. "Behold I and the children whom God has given Me."

"Of the things which we have spoken this is the sum: We have such an High Priest" (Heb. viii. 1, &c.), an inviolable priesthood, an unchangeable priesthood, an intransmissible priesthood, an eternal and all-sufficient priesthood, "passed into the heavens, Jesus the Son of God." He dieth no more, and he that believeth on Him shall never die. "Unto Him that loveth us," &c. (Rev. i. 5).

XIII

GARMENTS OF THE HIGH PRIEST

EXOD. xxviii. 2-5

"TAKE unto thee Aaron thy brother, and his sons with him, . . . that he may minister unto Me in the priest's office."

How marvellous in its sovereignty is the grace of God! Aaron was the inferior brother; the tribe to which he belonged one of the least honourable of the twelve—the patriarch Jacob cursed their cruelty. At this very time Aaron was lending his assistance to the idolatrous worship of the golden calf.

The high priest of Israel was taken from among the children of Israel—"Aaron thy brother." His sons are taken in virtue of their relationship to him. So our High Priest is Jehovah's fellow, "His beloved Son in whom He is well pleased," given

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to Israel, raised from the dead, and glorified, and His children are chosen in virtue of their relationship to Him. We are not only quickened by Christ, but "together with Christ, raised up together, and made to sit together in heavenly places in Christ Jesus" (Eph. ii. 5, 6).

Last time we dwelt on the qualifications of God's high priest (Heb. v.), and also the reasons given for the need of such an appointment. We go back now to the typical priesthood, and in the person of "Aaron and his sons" we have an elaborate shadowing forth in picture emblems of the majesty, fulness, suitableness, grace, and sufficiency of Christ's unchangeable priesthood. "Thou shalt make holy garments" (vers. 2, 3). Note God's order—not, as would seem natural, Aaron and his sons first consecrated and clothed afterwards, but first clothed in garments of glory and beauty and then consecrated. These garments were intended to confer dignity on Aaron, and to display typically the fulness of grace and glory laid up in Him whose royal priesthood Aaron was now consecrated to foreshadow.

In Aaron's garments of glory and beauty the

glory and beauty of Christ was foreshown, and in clothing his sons with him the beauty and glory of the believer is foreshown as flowing from his sonship. If the high priest of Israel was consecrated for Israel, his people were consecrated in using his offices; if Christ be glorified in being made High Priest (Heb. v. 5), His sons also are glorified with Him in coming to God by Him (see Isa. lxi. 10; Rev. v. 10, xix. 8).

See xxviii. 4, 5: "And these are the garments," &c. You will remember we had these same materials before. The door, the curtains, and the veil of the tabernacle were commanded to be made of blue, purple, and scarlet, and fine twined linen, setting forth the spotless righteousness, heavenly effulgence, precious blood, and royal dignity of Christ our Dwelling-place. Now see all these identified with the high priest representing Him, with gold added in the first instance and before all the rest, for Christ was glorified in being made our High Priest (Heb. v. 5).

And here, again, note God's order in respect of the garments themselves. "These are the garments," &c.—"a breastplate!" The breastplate was the most precious and costly of all to God

Himself, the chiefest and nearest to His thoughts and heart—indeed, all the other garments were but as a foundation and surrounding for this breastplate, which represented the innermost heart of Christ, who is the image of God, with the names of His people engraven in it.

See ver. 15: "Thou shalt make the breastplate of judgment with cunning work, after the work of the ephod." The ephod was the peculiar and essential high priestly garment. It was made for the breastplate, not the breastplate for the ephod; it was never to be separated from it. Note well its name—"the breastplate of judgment." "I know the thoughts that I think toward you, saith the Lord, thoughts of good and not thoughts of evil, to give you an expected end." Note well the emblems and memorials of these thoughts—"gold, blue, purple, scarlet, fine twined linen; foursquare it shall be." A foursquare doubled, it corresponded to the altar of burnt offering, which was foursquare, and also to the altar of incense, which was foursquare, and also to the heavenly city, which is foursquare (Rev. xxi. 16). "And thou shalt set in it settings" ("fill in it fillings," original) "of stones, even four rows of stones

the first row shall be a sardius, a topaz, and a carbuncle. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings (fillings). And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name according to the twelve tribes" (vers. 17-21; Numb. ii. 1), God's jewelry in Christ's heart corresponding exactly to the names and positions of the tribes when encamped around the tabernacle. We find these precious stones also, and in the same order, in the twelve gates and twelve foundations of the New Jerusalem.

Vers. 22-29. Observe first, no change or alteration of the stones or their position in the breast-plate was either possible or desirable; second, they were "borne upon the heart of Aaron when he goeth into the holy place for a memorial before the Lord continually" (ver. 29); and their position or standing was not affected by the wanderings, changes, circumstances, infirmities, sins, sorrows, or captivities of Israel; third, they were not gold,

but jewels set in gold, blue, purple, and scarlet, and fine twined linen with cunning work (ver. 15); fourth, they were jewels of intrinsic value—all precious stones; fifth, they were jewels of external splendour, wonderful to behold; sixth, they were jewels shining the more as was greater the light they reflected; seventh, they were God's special treasure—"My jewels"; eighth, no two stones were alike, each jewel differing in form, hue, position, character, and variety of splendour; ninth, they were gathered from different localities, positions, countries, and climes, some from the depths of ocean, some from earth's darkest mines; tenth, yet nevertheless they were all equally and together collected into the heart of Christ, and "borne for a memorial in the holy place before the Lord continually"—memorials around which all other memorials mentioned in Scripture seem to revolve. Memorials: 1. The passover. 2. The twelve stones taken out of Jordan, and twelve set up in Jordan. 3. The sabbath (Exod. xxxi. 13). 4. Names of God (Exod. iii. 15; Hos. xii. 5). 5. Amalek to be blotted out (Exod. xvii. 14). 6. The atonement money (Exod. xxx. 16). 7. The Lord's Supper. 8. Prayer (Acts x. 4). 9. Praise

(Psa. lxxv. 1). 10. Glory—"the praise of the glory of His grace, wherein He hath made us accepted in the Beloved" (Eph. i. 6).

The high priest in his garments of glory and beauty and holiness was intended to shadow forth the minister of the true sanctuary, God's dwelling-place with man, and His provision in Christ for having the names, persons, and circumstances of His people ever acceptably before Him, "a memorial before the Lord continually," in the breastplate of judgment "according to their tribes" and warfare and service (ver. 21), and again on the two onyx stones set in ouches of gold and borne upon the shoulders of the ephod, six names on each stone according to their birth (ver. 10), and both memorials bound together on the ephod, and upon the heart and shoulders of the high priest by wreathen chains of gold above, and again fastened below with a lace of blue that it may be above the curious girdle (ver. 28). As we ponder this arrangement we are reminded of Jer. xvii. 12, "Chosen in Him," "blessed with all spiritual blessings in Him," "accepted in the Beloved," and "complete in Him."

We now return to the ephod. It was the

peculiar official garment of the high priest of Israel (vers. 6-14, xxxix. 2-7), identifying him personally and officially with the door of the court, the entrance door of the tabernacle, the veil, and the beautiful curtains. What a picture of Christ, the mystery of godliness, human, Divine, earthly, heavenly Lord, Prince of Peace (2 Thess. iii. 16), the Way, the Truth, the Life, the Saviour, the Dwelling-place, the Minister, the All in All, the Righteousness, and the Glory! Underneath the ephod there was a robe "all of blue," royal, and of one piece woven (ver. 31). See the same blue, purple, scarlet, gold; golden bells and pomegranates of three colours sounding the fruitfulness of Christ, all eye, all ear. Thus He is gone into heaven, and ever lives to make intercession for us. Underneath again a brodered coat (ver. 39), white (righteousness) down to his feet. Then upon his forehead a mitre (glory), called "a holy crown" (vers. 36-38). Then a girdle of strength and beauty—this was an innermost girdle; a second (see Isa. xi. 5), righteousness (ver. 8) and faithfulness, and comp. Rev. i. 13, love. Yet again an innermost garment not visible (vers. 42, 43). See margin, "To cover the flesh of their nakedness."

Always unaltered and unchangeable on the heart, the shoulders, and the crown, with golden bells and pomegranates: thus were dressed Aaron the high priest and his sons by virtue of their relationship; eight garments in all—four common to Aaron and his sons (vers. 40-43), and four peculiar to the high priest—the ephod, blue robe, breastplate, and holy crown.

All was perfectly appointed, provided, and arranged according to Jehovah's sense of His people's needs and His own Divine requirements. "Of the things spoken and recorded, this is the sum: We have such an High Priest" (Heb. viii.). What Aaron was not permitted to do, Christ has done—raised us up together, &c., brought us within the veil. No type could represent this. The ephod, redemption, salvation (Ezek. xvi. 8), garments of salvation: "Bring forth the best robe and put it on him."

Listen to the bells, "The blood of Jesus Christ His Son cleanseth us from all sin"; "Because I live, ye shall live also"; "Accepted in the Beloved"; "The Lord our Righteousness"; "As He is, so are we in this present world"; "Behold,

I come quickly!" "From Me is thy fruit found"—all suspended on the blue.

N.B.—No seat in the tabernacle or tabernacle service, the priests always standing—"Christ sat down on the right hand of God from henceforth expecting till His enemies (and our enemies) be made His footstool."

In the midst of the breastplate was the Urim and Thummim, surrounded, as I believe, by the names of the tribes according to the arrangement of their ordered position around the tabernacle in which the glory dwelt.

Next you have the robe of the ephod, Exod. xxviii. 31-35 (first time the word robe occurs in Scripture). The material is not mentioned, only the colour, the work of the weaver (vers. 31-33); coat of mail (comp. Psa. xlv. 8). See, this robe is described by its odour and colour (ver. 33), fruitfulness (ver. 34), and music (ver. 34). Next (vers. 36-38), "a plate of pure gold" (see vers. 39, 40). The word applied exclusively to Aaron's crown, save only Ezek. xxi. 25, 26. N.B.—It shall be on Aaron's forehead on high and always (ver. 38); the breastplate (ver. 28) and the onyx stones (ver. 9) always; the mitre and crown always (ver. 38).

"He shall bear the judgment of the children of Israel always" (ver. 29), and he shall "bear the iniquity of their holy things" always (ver. 38); that means of a saved and accepted people, otherwise not without blood. Thus the strength, the heart, the mind, the counsel, the royal dignity of the high priest are here represented as all devoted and employed in things pertaining to God, and on behalf of His people. Oh, what must be the glory intended for those who were thus represented in type and shadow, and are now in substance and reality represented in heaven! (Rev. xxii. 4). "If when we were enemies," &c. (Rom. v. 10). Not only is Christ our living Representative, but we are members of His body; He is our very life, and the "head cannot say to the foot, I have no need of thee."

Now notice and remember some of the contrasts and disparities between the type and the reality.

1. Aaron could not bring the names of Israel within the vail even in figure; Christ has brought us into heaven itself.

2. Aaron interceded on behalf of God's people; Christ is Himself the Head of His own body, the Church.

3. Israel's names were written on Aaron's person; Christ's name is written on His people's persons.

4. Aaron's crown could only present engraved "Holiness to the Lord"; Christ is Himself our Holiness to Jehovah.

5. Aaron always stood to minister; he never sat down in service; there was no seat in the tabernacle, Aaron standing to minister oftentimes. Christ, after "His one offering for sins for ever, sat down at the right hand of God."

6. Aaron needed successors by reason of death; Christ liveth evermore.

7. Aaron was a sinner with infirmities; Christ "holy, harmless, undefiled, separate from sinners."

8. Aaron consecrated without an oath; Christ with an oath by Him who said unto Him, "Thou art a Priest for ever, after the order of Melchisedec."

9. Aaron was a servant in His priesthood; Christ, the only-begotten Son of God.

10. Aaron's ministry a picture only, a shadow of the true; Christ the substance and the glory of all priesthood.

XIV

CONSECRATION OF AARON AND HIS SONS

EXOD. xxix. 1-9

I. THE scene (vers. 1-9), God giving directions to Moses for the consecration of Aaron and his sons to the priesthood, is our subject to-day.

The purpose of "Him who is from of old, from everlasting," was revealed. 1. To Moses in anticipation. 2. And afterwards through him to all Israel (Lev. viii. 3). 3. And finally to us in the fuller light of gospel times, and its fulfilment in Christ and His saints. Moses, as apparently representing God Himself, is commanded to bring Aaron and his sons, with all the materials and furniture for consecration, to the door of the tabernacle. Note the place, the garments, the persons, the sacrifices, each and all representing Christ, according to God's purpose and from God's

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standpoint. All these details not yet in existence, save in this revealed purpose of God. And as for Aaron and his sons, we know how sadly they were employed at the very base of Mount Sinai during the absence of Moses in the mount with God.

II. In Lev. viii. we have that purpose effected, notwithstanding the manifested sin of the people in the meantime. Accordingly we have the tabernacle erected, &c., the garments, sacrifices, anointing, and persons unaltered and unhindered by the sin meanwhile. And all Israel are summoned (ver. 3) to witness the calling, consecration, and setting apart of one of themselves to represent them and to transact their affairs with God as High Priest in all things pertaining to His glory and their spiritual and temporal welfare.

III. As we take our stand beside, contemplating these types and shadows of our gospel, let us have faith to consider Jesus "made unto us wisdom, righteousness, sanctification, and redemption," the substance of them all; for of the things recorded and symbolised, "this is the sum: We have such an High Priest," in whom "accepted," in whom "complete," "made the righteousness of God in Him," "in whom we have redemption through His blood,"

&c. "Aaron and his sons," *i.e.*, Christ and His members, "chosen in Him." Aaron clothed typically, spiritually, prophetically, and literally, a vision of grace and glory to contemplate (vers. 7-12). Next the sons are clothed in virtue of their relationship to Aaron, brought out of darkness and sin, washed in the laver; Aaron and his sons, together with the tabernacle and all that was therein, anointed together. Ver. 14. Next a revelation of the source, means, and cost of this marvellous revelation of God's love. It is an exhibition of Christ crucified, illustrating the wealth of God's grace in bestowing Him, and the fruits of His salvation.

N.B.—These sacrifices are here employed with a double object. 1. Ceremonially, in order to qualify Aaron to represent our High Priest. 2. Typically, as far as might be, to set forth to the eyes of faith the fulness of Christ as the salvation of God. Christ is all of these. Ver. 14, "the bullock, the sin" ("offering" never); hands laid on heavily, Heb. Ver. 15, for identification. Ver. 18, one ram for a burnt offering, meaning that which ascends, goes up. Christ accepted. Ver. 22, the other ram, consecration, the application and effect

of that identification. And (ver. 20) Moses slew it and took of the blood and put it on the ear, the hand, and the foot of Aaron. "I delight to do Thy will"—a faithful High Priest. Also on the ears, hands, and feet of Aaron's sons. "As He is, so are we in this present world," consecrated to God in Him. Ver. 23, the meal offering, "Mincha," representing Emmanuel, Christ in the flesh, the Person of the Son of Man. 1. His sinless purity, "the unleavened cake." 2. Filled with the Holy Ghost, "mingled with oil." 3. Anointed with power, "wafer with oil." Ver. 24, pieces of all were put into Aaron's hands and into his sons' hands, filling them together, and then Moses "waved them, so filled, for a wave offering before the Lord." Moses then took them from off their hands and burnt them as incense on the altar. Two kinds of fire,—a different word for each in the Hebrew, one descriptive of acceptance, the other of judgment and wrath. Ver. 29, Moses' own part was the breast or bosom reserved to himself, as representing God in this transaction; for only God Himself can fully know the love of God in Christ and the value of His offering; the blood and the oil

from off the altar sprinkled on Aaron and his sons, and on the garments of Aaron and his sons. Ver. 31, all together feasting in peace with God, all of them personally appropriating the fulness of Christ, perfect enjoyment with Christ, fellowship with Christ, peace with God; and "that which remaineth of the beast was to be burnt;" nothing of it to be lost or wasted. What man doth not apprehend, God appropriates. Ver. 35, all this ceremony to be repeated for seven days.

The day of the consecration and anointing of Aaron and his sons was also the time and occasion of their endowment with all the fulness which qualified them for their office and calling. What a panorama of love, grace, beauty, salvation, and glory the people were to be subsequently summoned to witness! (See Lev. viii. 1, &c.)

1. God's dwelling-place actually erected in their midst.
2. The furniture thereof, altar, laver, &c.
3. The selection of one of themselves to represent them, to transact their affairs, to make reconciliation, and to bring down blessings.
4. What a study for faith, hope, and love!—

shadows only, beautiful emblems of good things to come, "not the very image of the things."

Note God's order from His standpoint in revealing the typical things here enumerated, but not yet manifested (vers. 1-4). Typically—

1. Christ in shadow, but Christ crucified—God's costly gift, represented in the five offerings (vers. 1, 2).
2. Christ personal and Christ mystical—Aaron and his sons.
3. The identifying of them with the sacrifices, and all they meant for sinners' expiation, acceptance, justification, unction, sufficiency, and peace with God (vers. 10-15). Next the consecration (vers. 4-9), washing, clothing, crowning, anointing, filling (ver. 24), feasting (ver. 32), ears and hands and feet consecrated (ver. 20).

Here we have prophecy only. And we have learnt since how sin and disobedience and discontent disturbed communion and worship, and inflicted judgment followed. But a new covenant is promised. "God will in very deed dwell with man" (Ezek. xxxvi. 26, xxxvii. 27, xliii. 6, 7, xlvi. 35). Accordingly we read Jer. iii. 16, xvi. 14-18; Rev. xxi. 3. But in the clear light of our gospel day it is our own privilege to see

much more, even what "eye hath not seen," &c., even the true Tabernacle, the Divine High Priest, the Perfect Sacrifice, the Anointing Holy Ghost, the true Altar, the true Laver, the true Incense, the true Vail, "the Way, the Truth, and the Life," even our glorious Christ, the wisdom of God and the power of God, made unto us wisdom, righteousness, sanctification, and redemption. These shadows were all sprinkled with blood (Heb. ix. 21) and oil (Exod. xl. 9): priest and tabernacle—Christ and His Church. "Verily, where sin abounded, grace did much more abound." Not only will God dwell with man, but in man, and man in God—"a spiritual house," fitly framed; "an habitation of God through the Spirit." There was no temple in the New Jerusalem. Thus God in Christ is the Head of a new creation; His church the members of His body; His Israel the Bride of His heart, and a new heaven and a new earth (Rev. xxi.), the dwelling of God, Father, Son, and Holy Ghost, for ever. For Christ is not only to have an earthly people with whom God shall dwell, but also an heavenly people who shall dwell in Him and He in them. And earth has yet to see "the Bride, the Lamb's wife," "the King's daughter," and be "called

to the marriage supper of the Lamb" with the nations of the saved, the Jew first, and all the Gentiles upon whom God's name shall be called, in a new heaven and a new earth in which dwelleth righteousness, and walking in the light of the New Jerusalem, when Rev. v. 13 shall have its full accomplishment, and heaven and earth shall resound in song.

XV

THE ALTAR OF INCENSE

EXOD. xxx. 1-10

OUR last Lecture had reference to the directions given to Moses for the separation of one of themselves and his family to be consecrated to God for the office of the priesthood: the eminent foreshadowing picture and type in Israel of Jesus Christ the Son of God, and His believing people in Him and with Him as kings and priests to God, and for the service of the sanctuary. And at the time we noticed how costly, how varied, and how perfect, so far as shadows could represent them, were the Divine arrangements on the occasion of presenting to the people God's thoughts and purposes concerning them, and His provision for communion with them in their true light. We shall have to return to this subject at a future time.

We have now God's directions to Moses for the

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construction of a second altar, "the altar of incense," or the "incenser of incense," as the word is. Both altars were needed to set forth our one and only altar, of which it is written, "We have an altar of which they have no right to eat who serve the tabernacle." And of Him who officiates and even lives to make intercession for us, "We have such an High Priest who is at the right hand of the throne of the Majesty in the heavens," and "He ever liveth to make intercession for us."

Observe the order of the time of this revelation to Moses. No directions were given to him for the construction of this altar of incense till after the revelation and consecration of the priesthood had been fully set forth. This altar was a type and picture of the person and office of Christ, our kingly High Priest, as seen in His resurrection glory, and ever living to minister thereat. We have already endeavoured to learn the teaching connected with his service at the great brazen altar in the court of the tabernacle without, on which the approach offering of the morning and evening lamb was to be continually celebrated throughout their generations. That altar of brass was identified with sin,

suffering, wrath, curse, judgment, death, and substitution ; and there the "reconciliation for iniquity, transgression, and sin" was presented and accepted. But the altar for atonement and expiation was behind the officiating high priest when he stood at this golden altar. His steps had brought him into the entrance of the holy of holies ; he had passed the spot where dying victims bled, he had washed at the laver, and it was with his hands full of fragrant incense taken from this golden altar and kindled with the fire which came down from heaven from God, accepting as incense his burnt offering, he appeared in the presence of God for the people he represented. In that incense and on that altar no sin appeared or guilt was imputed, or trace of either had place ; no suffering or shame, or even the remembrance of such was ever represented there ; only the High Priest of our profession, our Lord Jesus Christ Himself, in resurrection power, excellency, preciousness, accepted and welcome to God our Father, and His people accepted in Him. "If when we were enemies we were reconciled to God by His death, how much more we shall be saved by His life!" It is very blessed to be in Him at the cross, and to remember with grateful love

what our sins have cost Him ; but much more blessed it is to remember with everlasting praise, "He liveth for us who was dead," and that "He is alive for evermore, and hath the keys of death and hell." The apostle notes this climax in Rom. viii. 30 to end, "Whom He justified He glorified" ; ver. 33, "It is God that justifieth ; . . . it is Christ that died ; yea, rather, that is risen again ; who is even at the right hand of God ; who also maketh intercession for us."

The altar of incense was of much smaller dimensions than the altar of burnt offering, but higher than either the table or the ark : 21 inches square and 3 feet 6 inches high. It was covered, not with brass, but with gold, and compassed also with a golden crown. It is spoken of as "the golden altar before the Lord." It was placed just before the vail, and between the golden lampstand and the table of shewbread in the sanctuary, "for the way into the Holiest was not yet made manifest, while the first tabernacle was yet standing." It seemed to have its place represented midway between the altar outside and the throne of glory within the vail and in the calm of heaven when all was finished outside.

Once in each year, on the anniversary of the day of atonement, the high priest, having typically made an end of sin, appeared at that altar and touched its horns with the blood of the sin offering, and kindled its incense at the fire that had fed upon the sacrifice, thus identifying his service at both altars, and reminding us that our High Priest pleads for no blessings His blood has not purchased, and asks pardon from justice for no sins for which His blood had not atoned; and, on the other hand, that the alone measure of the blessings for which He pleads is God's estimate of the value of the life He has given.

Another precious truth seems evidently set before us here: read ver. 1, "Thou shalt make an altar to burn incense upon; of shittim wood shalt thou make it." This incorruptible wood, the emblem of the incorruptible and spotless humanity of the Son of God, entered into the composition of the altar of burnt offering outside in the court, and was covered with brass, enabling it to endure the fire that consumed its victim. The same incorruptible wood entered into the composition of the table of shewbread; it also entered into the composition of the altar of incense, and was covered

and crowned with gold, for no atonement for sin was ever offered or needed on that altar; all that was finished. It also entered into the composition of the ark of the covenant within the vail, identifying all these with the person and salvation work of our Lord Jesus Christ Himself, teaching us that His perfect manhood, made in all things like His brethren, sin only excepted, in all the modifications of His covenant engagements and offices on our behalf, whether at His incarnation, His birth, His walk with God on earth, His death upon the cross, "when He through the Eternal Spirit offered Himself without spot to God," or after His resurrection when He was seen of His disciples for forty days, or after His ascension to the right hand of God, where He ever liveth to make intercession for us,—was ever one and the same immortalised humanity in the person of our living and glorified Head, Substitute, and Representative. And even more and beyond all this is revealed to us in this earthly tabernacle and "shadow of good things to come," "when this mortal shall have put on immortality, and this corruptible shall have put on incorruption, and death shall be swallowed up in victory," the same immortalised humanity shall enter into the

composition of every redeemed, sanctified, and glorified individual member of His mystical body, even as in this Old Testament type the incorruptible wood seen in the altars, table, and the ark, is equally seen in the boards of the tabernacle covered with gold (chap. xxvi. 15), "builded together for an habitation of God through the Spirit." On this heavenly scene the sevenfold light of the golden lampstand shed its radiance every morning as the incense rose from the golden altar when Aaron dressed the lamps, and every evening as he lighted them. What human language can give utterance to the discoveries it revealed in this gorgeous ceremonial, shadowing to us the person of our Intercessor, and also the true character of the spiritual worship of every believing child of God coming up before the throne in His name, and as presented in and by Him! None of the senses were excluded from taking their part in the surroundings. The eye of faith might be occupied in the garments of salvation and the splendid furniture around. The ear of faith might listen to the bells of the pomegranates round the footsteps of the officiating high priest mingling with the spirit of prayer and praise, and the nostrils might be filled with

the fragrance of the incense ascending on every side.

Note carefully the warning in ver. 9, "Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon;" nothing to be added, nothing substituted for the atoning merits of that glorious Christ, whose fulness of acceptance that fragrant incense was intended and appointed by God Himself to represent and foreshadow. See how solemnly the transgression of this warning was subsequently visited on Nadab and Abihu, the sons of Aaron (Lev. x. 3): "This is it that the Lord spake, saying, I will be sanctified in them that come nigh Me, and before all the people I will be glorified."

The altar of incense was placed at the vail before the mercy seat, "for the way to the Holiest was not yet made manifest." But now the shadows are past, and the substance has come, and the vail has been rent from the top to the bottom, the throne of judgment is become to us the throne of grace. And the New Testament covenant is written in Heb. ix. 11, 12, x. 19-23. Stand within, believing, ransomed child of God, and contemplate in faith and hope, and by the sevenfold

light of the golden lampstand, the foreshadowing symbols in this holy place. We have no light to interpret them from the outside world. All the light in the tent of meeting came down from heaven—spiritual illumination. Behold the minister of the sanctuary, the risen Son of man, and only begotten Son of God; He is all in all things here. See Him clothed in His glorious apparel. He wears in His jewelled breastplate and on His heart your own blood-bought “new name which no man knoweth but He that receiveth it,” borne as your memorial before the Lord continually. See on the head long since crowned with thorns are many crowns, and in the forefront, on the golden mitre, engraven as with a signet, “HOLINESS TO THE LORD,” that “Aaron may bear the iniquity of the holy things, and it shall be always upon his forehead that they may be accepted before the Lord” (Exod. xxviii. 38). Stand beside him at the gold-crowned altar of incense in the sanctuary as he burns thereon sweet incense morning and evening, when he dresseth or lighteth the lamps, a perpetual incense before the Lord, and kindled from the fire which had fed on the “burnt offering,” the gift or “meat offering,” the “sacrifice of peace offer-

ing,” the “sin offering,” and the “trespass offering.” See their corresponding memorials all around you; see them as in the calm of heaven’s light and truth and purity and love; see the bread of God for fellowship with His people on the gold-crowned table, and listen to the sound of the bells and pomegranates. Contrast this scene with the outside altar where your death was endured, your atonement completed, your judgment inflicted and your peace was made by the sacrifice of Himself. Christ is your representative, He is risen from the dead, and you are justified from all things. Christ is glorified, and you stand in Him, and this is the message that we have from Him: “God is light, and in Him is no darkness at all.” You are henceforth and for ever in Christ, a new-born dweller in His light and love. See the beautiful curtains by which you are surrounded, the dwelling-place of the Most High, and the golden boards enclosed therein, “builded together for an habitation of God through the Spirit,” and resting in the silver sockets the atonement money of the children of God of which by grace you are one. See the beautiful vail and its cherubim; nay more, you can see beyond it now, for the vail is rent from the top to the bottom, and the High

Priest has entered within, not as before with the blood of bulls and of goats, and with a golden censer filled with live coals from off the altar of atonement to kindle the incense, in the fragrance of which He has entered the sanctuary ; but our risen and ascended Christ has entered heaven itself with His own blood, and sprinkled the mercy seat, and His own self in all the fulness of His Godhead has opened your new and living way to the very glory of God, where there is no more remembrance of your sin or guilt or shame, all the past forgiven, forgotten, and blotted out for ever, and the fragrance of the incense alone remains, "I in them, and thou in Me, perfect in one." "As He is, so are we in this present world." "And we know that when He shall appear we shall be like Him, for we shall see Him as He is."

O God of all grace, "deal bountifully with Thy servant, that I may live; open Thou mine eyes, that I may behold wondrous things out of Thy law."

XVI

THE REDEMPTION MONEY

EXOD. xxx. 11-16

As the all-important subject of redemption will come before us in the lectures on the offerings, a few prominent facts in connection therewith may be sufficient for our present study.

1. Till man had sinned and wandered from God no need of redemption existed.
2. Since Adam sinned the sentence threatened "In the day that thou eatest thereof thou shalt surely die," has also passed upon all his posterity, "in whom all have sinned."
3. All men by nature are condemned already, and the sentence of death is passed upon them.
4. Every unregenerated sinner is regarded in Scripture as among the servants of Satan, "alienated and enemies in your mind by wicked

works" (Col. i. 21)—"without Christ, . . . having no hope, and without God in the world" (Eph. ii. 12).

5. There can be no access to God or communion with Him possible save on the ground of redemption. God's character on the one hand, and man's moral being on the other, makes an atonement necessary, else mercy would mean license, and justice, holiness, and truth be set aside, human pride nurtured and nourished, and repentance and worship and love made impossible.

6. "Fools make a mock at sin," but the soul that sinneth unredeemed must die.

7. Redemption is a fact of comprehensive meaning—covering over, appeasement, reconciliation, expiation, forgiveness (Eph. i. 7), disannulling, ransom, atonement, buying back again, satisfaction, cleansing.

8. See God's goodness and love in revealing this redemption from His dwelling-place in the midst of Israel, and at the very time their unworthiness was most fully demonstrated, and their distance from Him most apparent.

9. We shall see God's redemption—the grace of it, the need of it, the fulness of it, the subjects

of it, the means of it, the privileges of it, the ends of it, and the availableness of it fully demonstrated in "the approach offerings" to follow.

10. Perhaps in no way could the deep lessons of redemption be more fully and clearly pictured as it were to the eyes of the people than was effected in the constitution of God's tabernacle pitched among men, and the services, offerings, and Divine worship connected and indeed identified with it.

11. In no one instance did personal worth, righteousness, prayers, repentance, resolutions, or charity avail; no human attainments of birth or of dignity gave access to God.

12. Only the substituted life for the forfeited life of the sinner, "the just for the unjust," could vindicate the law he had broken.

13. The sum of the redemption money, "half a shekel," was fixed by God Himself, so as to place it within the reach of every man who desired to enjoy fellowship with God, and nothing but unbelief, inexcusable ignorance, carelessness, or self-righteousness could hinder its efficacy.

14. It was given to the Israelite from the spoils

of Egypt, to be presented and paid for the atonement of his soul.

15. Other offerings might be voluntary; this was commanded and compulsory.

16. "The rich not more, the poor not less"; it was not the value of the coin, but that which it represented that made it efficacious in the sight of God.

17. It was to be accepted at the hands of any sinner as his redemption price.

18. No substitute for it was allowable, and no addition to it was desirable or needed (comp. with the blood on the doorposts in Egypt, Exod. xii.).

19. The redemption effected in the fulness of time by the offering of the precious blood of God's dear Son on Calvary, and which was shadowed forth in the elaborate ceremonial law, including altar, sacrifices, and results, was represented and focussed, as it were, in the half-shekel redemption money of the children of Israel.

20. The offerer was identified with his half-shekel, and that half-shekel with God's promised Redeemer.

21. Each man was commanded to present it

on his own behalf, and no proxy was permitted, with one exception (see Matt. xvii. 24-27).

22. This payment was an act of obedience, confession, substitution, and a claim by faith on a pledge from God.

23. Note the time of payment, "whosoever the people of Israel were numbered before the Lord" (ver. 12), that they might be seen in Christ, "God thus writing up His people" as they pass before Him.

N.B.—Remember David's sin in overlooking this command, and its consequences (1 Chron. xxi. 17, 26).

24. No enlistment in the service of God as servants, soldiers, or sons (ver. 16), but on this ground; no enrolment among His hosts, or acceptance of their persons.

25. Redemption brings us nigh to God, fits us for God, supplies all our need in the abundance of all its fulness.

26. Note the fruits of the believer's recognition of this grace, and God's delighted recognition of it in His people (see Exod. xxxvi. 5-7, and Numb. vii. 1, 2). What an exact, minute, and careful enumeration! We might deem it a

wearisome repetition : not so to God, who delights to notice the services of each one (see also Numb. xxxi. 48, 50). How instructive this is!

And learn from this example to regard redemption and its accompanying salvation from God's standpoint. We are too apt to look at things from our own standpoint, and involve ourselves in difficulties. But if in simple faith we look at them from God's standpoint, we see all things settled and sure, and may enter into rest in believing.

1. See Exod. iv. 22, 23 "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My firstborn," &c ; and all this before they were redeemed. It is not because we are redeemed we are God's children, but because we are God's people we are redeemed. Redemption means buying back.

2. Ver. 23 : "And I say unto thee, Let My son go, that he may serve Me." We never serve the Lord until He compels the world, the flesh, and the devil to let us go, and we stand fast in the liberty of the children of God. Our Father does not desire our compulsory services ; He is dealing with His children, He aims to win our hearts :

"My son, give Me thine heart" (Prov. xxiii. 26). Before Israel was redeemed God gave him His name, and here acknowledges him to be His son (Gen. xxxii. 27).

The glory of Christ is always first in God's thoughts. We, on the other hand, forget this, and think of ourselves. Why did the Son of God take our nature? to make us children of God? No; "forasmuch as the children were partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. ii. 14, &c.). Why did Jesus die? Was it to make us children? No; but that He should "gather together in one the children of God that were scattered abroad" (John xi. 52). Why is the Holy Ghost sent down to us from heaven? to make us sons? Nay, but "because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. iv. 6). Oh, it is rest and joy and peace to get up into God's own revealed mind, and see all our redemption and salvation as the simple result of the fact "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). Out of the unfathom-

able love in His own heart, God gave His Son to "seek and to save that which was lost." "God is light," and "God is love"; and it is written God is light before it is recorded God is love (1 John i. 5, iv. 8).

Jehovah knew all the cost to Him before He created us, yet He loved us into being: there can be no greater evidence of His love. He knew us afar off in our sin, ruin, and alienation, wandered from Him and lost, and that He could only redeem us by giving Himself for us, and yet He made us in His own image (comp. Isa. xlvi. 8-11, lxiii. 5, 7). When the children were not only partakers of flesh and blood, but had gone down into sin and ruin, and were condemned to die, "God made Him who knew no sin to be made sin for us, that we might be made the righteousness of God in Him," and be lifted up together with Him in His resurrection and ascension into the salvation God had provided for His children. That is redemption and salvation from God's standpoint.

And now the glory of Christ is the joy of the Father; He has sent the Holy Ghost with the written word of the gospel to glorify Christ by

revealing Him to us, for the glory of Father, Son, and Holy Ghost is great in our salvation; and when we sinners believe and receive God's unspeakable gift and ascribe to Christ the praise and glory of His finished work, we also glorify Him to the uttermost, and we please God and have fellowship with Him in Christ (comp. Col. i. 12-20).

In following out the truth already referred to, that the calling of the people of Israel as a nation was primarily made use of to demonstrate the meaning, fulness, privileges, and sovereignty of God's redeeming love, we may recall for our instruction the several remarkable and wonderful instances of what redemption meant and was to them.

1. The passover in Egypt, "a night much to be remembered."
2. Their deliverance from their oppressors at the Red Sea: "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea."
3. The cloud that led them by day and by night, and in the right way.
4. Their deliverance from want, their food from heaven, and water from the smitten rock never

failing them for forty years in a waste and howling wilderness.

5. Their discipline under law and under the shadows of Sinai to teach them themselves, and the thoughts and purposes of God nevertheless concerning them.

6. "Let them make Me a sanctuary, that I may dwell among them." Every pillar, fillet, chapter of God's dwelling-place in their midst was founded on the redemption money of the children of Israel, the sockets of the sanctuary, and the sockets of the vail, and the hooks for the pillars, so that each redeemed soul might say the very habitation of God was resting on the redemption effected for him by the atoning blood of God's dear Son (Exod. xxxviii. 26-28).

7. Furthermore, we have an additional picture of what redemption means, and a redemption within a redemption. "The people shall not be reckoned among the nations;" the whole nation was redeemed from Egypt, but "the firstborn" specially redeemed to Jehovah. The tribe of Levi was chosen to represent the privileges of the firstborn. The firstborn were, in a sense, headed up in the high priest, the high priest himself the figure of Him who is the

Firstborn of many brethren, of whom Jehovah said, "I will make Him My Firstborn higher than the kings of the earth," and that Firstborn Himself is headed up in God (see Numb. iii. 14, 15, 40-51). God is founding the new heavens and the new earth on the redemption of His dear Son (Rev. v. 9, 12, xxii. 3-5).

8. Finally, let us consider the tribe of the Levites as chosen to represent the firstborn in Israel (Numb. viii. 6-23), that we might understand not only what we have been redeemed from and redeemed for, but also what we have been redeemed to; not only "sanctified by God the Father, preserved in Christ Jesus," but "called to the obtaining of the glory of our Lord Jesus Christ."

1. They were separated (Numb. viii. 14). As Israel was not reckoned among the nations, so Levi was not reckoned among the tribes (Numb. iii. 5-9, 11-13).

2. They were numbered (ver. 15) and named (vers. 17-20) by their families. They were numbered by thousands and hundreds, unbroken numbers (God's elect numbers). Their name in common was Levi, meaning joined. The redeemed people of God are joined to the Lord, and

their names after the house of their fathers as numbered illustrate the biography of the redeemed as follows:—

Gershom—a stranger here; Libni—whiteness; Shimei—obedience; Kohath—assembly; Amram—an exalted people; Izechar—covered; Hebron—friendship; Uzziel—strength of God; Merari—bitterness; Mahli—songs; Mushi—taken away (1 Thess. iv. 17).

3. Their work and positions were assigned and regulated (Numb. iv.). They numbered 22,300, but 8,580 only fit for service.

4. See their consecration. Turn to Numb. viii. 5–23, and see what the Lord commanded to be done with this tribe (vers. 5, 6). Redemption cleanses the soul; it redeems and fits it for God. The precious blood sanctifies (ver. 7). The Holy Ghost is represented by the figure of water. Redemption brings down the Holy Ghost upon us. As the Levites were headed up in Aaron, so the redeemed are headed up in Christ. The anointing of Christ is for us, as the anointing of Aaron was for the Levites. Christ's atonement was for His redeemed, and He has entered heaven as our Head, the Representative of all His people (ver. 7).

“Thou shalt cleanse them; thou shalt sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean. See them completely separated, sanctified, delivered, cleansed, and clothed” (vers. 9, 10). See the marvellous fellowship with God their consecration brings out, that the people of Israel might have a living picture of what redemption had done for them. The whole assembly were in the first instance to identify themselves with the Levites as representing them. Next see the results of that identification to illustrate that the children of Israel had an interest and portion in the Levites. Then in ver. 11 we have Aaron presenting the Levites “a wave offering before the Lord (meaning, as it were, Lord, look on and accept Thy redeemed) for an offering of the children of Israel, that they may execute the service of the Lord” (on behalf of Israel). See Christ and His redeemed in all this scene—union, identification, communion, the firstborn, the Levites, the people, Aaron and his sons, Christ, Jehovah, Father, Son, and Holy Ghost, all in fellowship (John xvii. 23), joy unspeakable and full of glory.

5. They were to have no inheritance among the

children of Israel (Numb. xviii. 23, 24), an arrangement for their whole forty years' wandering in the wilderness. The fulness of Jehovah Himself was to be the portion of the Levites.

6. The Levites were never to be forsaken (Deut. xiv. 27).
7. The Levites were never punished for deficiency of service, only for wrong motives (Lev. x. 16).
8. The best of everything was to be theirs. The cities of refuge (Numb. xxxv. 6).
9. The Levites were to bear the ark (Deut. x. 8); to do the service of the dwelling-place (Numb. xviii. 6); to teach the people (Deut. xxxiii. 10); to bless in His name (Deut. x. 8); to record and praise His name (1 Chron. xvi. 4).
10. Urim and Thummim (Deut. xxxiii. 8).
11. Covenant of peace with him (Mal. ii. 4-6).
12. Were to be scattered among the tribes (Numb. xxxv. 2).
13. They gave to God a tenth of all (Numb. xviii. 25-31). An acknowledgment to Jehovah on whose fulness they were feasted.

The tribe of Levi was a memorial to the first-born. The half-shekel redemption money was also a memorial of the unification of all the tribes.

But we see in Jesus and our fellowship with Him our interest in all things represented here: Jehovah Himself, Aaron and his sons, Levites and their privileges, the firstborn and the people, sin offering, trespass offering, burnt offering, gift offering, peace offering, and in the meantime, till the consummation of the substances of which all these things were but shadows and emblems, let us remember for our joy of faith and hope and love (Heb. xii. 18-24).

XVII

THE LAVER

EXOD. xxx. 17-21

THE beautiful earthly shadow of the dwelling-place of God in the midst of His people rested with them on the sands of the desert wilderness and on the foundation of the redemption money which made them His people and represented "the price all price beyond" with which they had been redeemed.

The whole structure, among other uses, was intended to illustrate "the true Tabernacle, which the Lord pitched and not man." An outer court surrounded the sacred enclosure, and this again was encompassed about by curtains of white linen supported by sixty pillars, each pillar covered with brass, and founded deep down in sockets of brass. Within that enclosure, and immediately at the

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door of entrance, was the brazen altar where atonement was made, where the sinner, in obedience to God's command and at His invitation, presented "the approach offering" and was accepted in the merits of his substitute. He then passed onward to the laver, which was placed just before the altar, and immediately between the altar and the sanctuary itself. The laver was also made of brightly polished brass of the looking-glasses of the women (Exod. xxxviii. 8), the brass signifying strength, stability, victory, endurance (Deut. xxxiii. 25; Rev. i. 15). In that outer court everything was either made of brass or covered with brass—altar, laver, vessels, pillars, pins; and this outside court surrounding the sanctuary represented the earthly sphere and scene of the now finished salvation work of the Son of God for His people. The door of entrance, Jesus; the altar of burnt offering, Jesus; the brazen laver, Jesus—"If I wash thee not, thou hast no part with Me"; the brazen sockets of the pillars, Jesus,—the enduring brass representing His divinity, the wood the shittim tree of the desert, "as a root out of a dry ground," planted, nourished, and perfected with them in the wilderness, His humanity ("for He that sanctifieth and

they that are sanctified are all of one, for which cause He is not ashamed to call them brethren"); the brazen pillars of the court, with their hooks of silver and their fillets of silver, Jesus—like a wall of fire around the beloved, redeemed, atoned for, and accepted children of God (Song of Sol. iii. 6, 7, 8).

Next, the holy place in "the tent of meeting" in the heavenlies, revealing Jesus in resurrection, and ascended glory, and the results to His people of His presence there for them, in their nature and as their Head, Representative, Fulness, Mediator, and "High Priest, ever living to make intercession for all who come unto God by Him." No more suffering there, no more shedding of blood for sinners; all within is light, and gold, and frankincense, and incense, and feasting, and unbroken fellowship with God in Christ, and peace, and love, and glory.

Next, inside of all, was the most holy place, and the glory to be revealed, with only a veil between. It was rent from the top to the bottom when Jesus died for sinners; and now "through Him we both (Jew and Gentile) have access by one Spirit unto the Father." The pathway from the door to the glory has already been trodden

by our Forerunner, and is now the path all His members are to follow in the enjoyment and obedience and triumph of faith.

A priestly day's walk and service here, represents the lifetime walk of every believer, from his call, and entrance by Christ the Door, to the glory to be revealed, first, at the brazen altar of burnt offering, where Christ endured and exhausted death, God's righteous judgment against his sin; next, at the laver, a beautifully polished vessel, both a mirror and a bath, where all Christ's fulness is presented to him for daily use.

(N.B.—The laver was the last vessel appointed to be constructed. Jehovah did not command it to be made till all it was appointed to contain had been in the first instance appointed and described, just as the high priest's consecration was not appointed to take place till all the materials and elements thereof had been fully revealed and described.) The laver, like the lampstand in the sanctuary, was without measure or dimensions; no covering was assigned for it, and no limitations as to its use, or exceptions made; always full, always open, always available for daily use, and always necessary while here

below. The living water it contained, no doubt taken from the Rock that followed them, represented the free and unlimited supply of all the fulness of Christ's salvation purchased for the believer from the altar, and for the daily use of the priests (Titus iii. 3-7). Christ crucified for sinners is the fountain of the Holy Ghost, and the laver of regeneration is the Word of God. "This is He that came by water and blood, not by water only, but by water and blood; and it is the Spirit that beareth witness because the Spirit is truth" (1 John v. 6)—an evident allusion to John xix. 34, "the Fountain opened for sin and for uncleanness;" the blood on the altar for atonement, expiation, justification; the water from the laver for cleansing, refreshing, purifying, and washing thereat; the blood to expiate sin, the water of the Word to make clean and fit the believer for service; the laver the accompaniment of the altar, the fulness of its fruits, results, effects, and the means for its practical application to the believer. There are two distinct words in Hebrew for this twofold washing—one signifying to wash thoroughly, reaching to the substance, the other for the surface. We have both in the altar and the laver. Comp. Psa.

li. 2, "Purge me with hyssop, and I shall be clean"—referring to the blood of sprinkling from the altar—"Wash me, and I shall be whiter than snow"—referring to the water from the laver. See also Psa. xxiv. 3, 4, "clean hands and a pure heart"—the one the result of the other; heart sprinkled, body washed. Comp. Psa. xxvi. 6: "I will wash mine hands in innocency: so will I compass Thine altar, O Lord." This washing was Divine, spiritual, essential; the penalty for neglecting it was absolute and unconditional, "that they die not" (vers. 20, 21). "Without holiness no man can see the Lord." This washing was not in the laver, but with the water drawn from it. The foot of the laver, always mentioned in connection with it, was probably a small vessel or part of the laver at its base into which the water actually made use of was received from the laver; only in this did the priests wash whenever they approached the altar. (N.B.—Not for forgiveness or justification, but for cleansing and purification from the defilements contracted in service, and in order to meetness for fellowship with God.)

We obtain a very practical view of the typical meaning and use of the altar and laver, and their

connection with each other, when we remember that what altar and laver were to the priests, Christ crucified, by His Word and Spirit, is to the believer. Christ is the Word of God personally, Holy Scripture is the Word of God revealed and recorded. The written Word is to the Incarnate Word what the laver was to the altar, the written Word revealing the sinner's need, and the altar supplying the remedy. Christ Himself is to the believer both his altar and his laver, a living laver! See His own endorsement of this fact, John xiii. 5, 8, 10: "He began to wash the disciples' feet." . . . "If I wash thee not, thou hast no part with Me." . . . "He that is washed (bathed) needeth not save to wash his feet, but is clean every whit." The believer, apprehending the written Word of Truth, dies at the altar, is laved at the living water of the laver, covers himself with Christ as with incense, and knows, when drawing near to God, he is accepted and welcomed as united to and identified with Him (1 Pet. i. 21); "who by Him do believe in God that raised Him up from the dead and gave Him glory; that your faith and hope might be in God." And when defilements are contracted in his daily walk he

comes again and again to his laver for "the washing of water by the Word" (Eph. v. 26). We purify our souls in obeying the truth through the Spirit at the altar, and when the heart is purified by faith, out of the heart proceed the issues of life (1 Pet. i. 22). "Sanctify them through Thy truth; Thy Word is truth" (John xvii. 17). "Now ye are clean through the word which I have spoken unto you" (John xv. 3). The entrance of Christ Himself into the heart is by the entrance of the written Word with the Holy Ghost sent down from heaven, whose glory it is to glorify Him by receiving of His fulness and bestowing life, light, love, purity, righteousness, and peace on His believing people. Comp. 1 Cor. vi. 11: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." See also Jude 1: "Sanctified by God the Father, and preserved in Jesus Christ, and called."

XVIII

THE HOLY ANOINTING OIL

EXOD. xxx. 22-33

CAN we have studied with any degree of spiritual intelligence these last few chapters of Exodus, unveiling the thoughts and purposes of God's heart to Moses, and in the light of the costly sacrifice He who knows the end from the beginning was here actually foreshadowing; (while thus anticipating with evident delight, the time when God in very deed will dwell with man and be their God, "and God Himself shall wipe away all tears from their eyes.") Without a fresh heaven-inspired conviction that we redeemed sinners are dealing with a love that "passeth knowledge," that "all things are for our sakes," and that Jehovah's delights from everlasting have been with the sons of men? See God, in His everlasting purpose to make man His dwelling-place, has already in figure laid the

foundations of His habitation in the atonement to be effected by the substitution and sacrifice of His only begotten Son; and in our text He is also anticipating with undiminished delight the mission of the Holy Ghost the Comforter to quicken, indwell, qualify, gather, seal, sanctify, unite, and build us together "for an habitation of God through the Spirit." "Lord, what is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet. But now we see not yet all things put under him. But we see Jesus," our Life, and Head, and Fulness, and Redeemer, made for a season a little lower than the angels for the suffering of our death, risen from the dead and at God's right hand, crowned with glory and worship. New Testament light tells us that "there are three that bear record on earth—the Spirit and the water and the blood, and these three agree in one;" tells us that "God hath given us eternal life, and that life is in His Son." But they are here set forth and foreshadowed in the heart of the Almighty in

Old Testament emblems—the spirit and the laver and the altar. Who can recognise that this indeed is so, and not weary for the time when we shall see Him as He is, and know Him whom to know is life eternal, and love Him and serve Him in His temple, casting our blood-bought crowns before the throne of our Father, our Saviour, and our Comforter, and with the sacramental host of His elect, who rest not day and night, saying, “Holy, holy, holy, Lord God Almighty,” and sing our new song, which no man can learn but they who are redeemed from among men, “unto Him that loved us and washed us from our sins in His own blood, and made us kings and priests to God, and to our Father, to Him be glory and dominion for ever and ever”? May God Almighty grant to us the unction from the Holy One Himself while we attempt the study of the emblems by which He is here set forth for our instruction!

We are dealing with shadows here, the patterns of the things shown to Moses in the mount; but they were shadows of superlative realities, “the good things to come.” And if the very shadows were glorious, much more doth the substance exceed in glory.

Let us, in the first place, regard the subject before us in its literal aspect (vers. 22–25): God’s distinct emphatic directions for the composition of the holy anointing oil to Moses, with the use he was to make of it, and his message to the children of Israel concerning it (ver. 31). Ver. 32. 1. “Upon man’s flesh shall it not be poured.” 2. “Neither shall ye make any other like it after the composition of it.” 3. “It is holy, and it shall be holy unto you.” 4. “Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.” 5. It was essential to the service of God. 6. No dwelling of God in their midst without it. 7. No substitute for it, or imitation of it, under the severest penalty. 8. No common use to be made of it, no stranger and no flesh to be anointed with it.

The order for its composition was not given to Moses till the different things to which it was to be applied, and for whose anointing it was intended, were in the first instance provided and appointed. The enumeration of them is before us (vers. 26–30).

As no strange altar might be built, no strange

fire be offered, no strange laver be used, and no other water be employed, so no strange anointing oil in the service of God. A wonderful variety of ingredients, but one anointing oil, that which was provided and appointed by God Himself, was all sufficient for what was intended, and for the service and worship and communion He desired. The anointing oil was compounded by Moses himself as God's representative; once for all, and by Divine art to be laid up for the uses specified till the fulness of time when the shadows of the ceremonial dispensation should pass away as being superseded and fulfilled in "unction from the Holy One." The quantity was considerable, and the composition was not to be repeated.

The holy anointing oil with which the typical dwelling-place of God, and all its vessels, and its typical ministering high priest were anointed, in order to represent that which all were intended to symbolise, was the Old Testament emblem and promise of the Divine and infinite fulness of the third Person of the Blessed Trinity, the Comforter, which it pleased the Father should dwell in the Man Christ Jesus, the true Temple of the living God, His dwelling-place for evermore, with the

sons of men, and also as the anointed Head of His consecrated family, "chosen in Him," and blessed in Him with all spiritual blessings in Christ Jesus, according to His own purpose and grace given to us in Christ Jesus before the world was (see Eph. i. 3, 4), and to be fulfilled, testified, and manifested in due time; for "of His fulness have all we received, and grace for grace." Meantime it hath pleased the Father that in the Man Christ Jesus, "delivered for our offences and raised again for our justification," should "dwell all the fulness of the Godhead bodily." Christ Jesus is the fountain of the Holy Ghost, the spirit of life, light, truth, grace, faith, hope, love, joy, peace, adoption, prayer, praise, holiness, liberty, power, beauty, glory; the spirit of the Father, the spirit of the Son, the spirit of the Holy Ghost, the spirit of assimilation, "all we beholding as in a glass," &c. (2 Cor. iii. 18), constituting us and consecrating us for the habitation of God. "For God giveth not the Spirit by measure unto him."

And as the sons of Aaron were consecrated in the anointing of Aaron their head, so the children of God in Christ are consecrated in the anointing

of their Head (Psa. cxxxiii.), "He that is joined to the Lord is one spirit." "We are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit (Eph. ii. 19-22); "Ye have an unction from the Holy One, and ye know all things" (1 John ii. 20). Yes, the believer's anointing is in the Anointed One, our Representative in heaven, our enthroned Head.

Let us refer to a few of the prophecies and promises concerning Him (Isa. xi. 1-3, lix. 21; Psa. lxxxix. 19-37). Now see the fulfilment. 1. The birth of the Holy One (Luke i. 35); 2. The anointing of the Holy One (Matt. iii. 16); 3. The commission of the Holy One (Luke iv. 16); 4. The training of the Holy One (Matt. iv. 1); 5. The substitution of the Holy One (Heb. ix. 14); 6. The resurrection of the Holy One (Rom. i. 4); 7. The ascension and exaltation of the Holy One

(Acts ii. 33); 8. The Pentecostal gift from the Holy One (John xiv. 17, 26, xv. 26, xvi. 13-15); and finally read carefully 1 Cor. xii. 12, 13.

"Have ye received the Holy Ghost since ye believed?" (Acts xix. 2). "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Eph. i. 13, 14). The same Holy Spirit who from all eternity was in God and with Christ is now given in Him and with Him and for His sake to every child of God (Gal. iv. 6). "And if any man have not the Spirit of Christ he is none of His" (Rom. viii. 9). "Ye must be born again" (John iii. 3); "Born of water and of the Spirit" (John iii. 5); "Born of Jesus Christ" (1 John ii. 29); "Born of God" (1 John v. 1). N.B.—The covenanted and promised gifts of God to believers in Christ Jesus, His only begotten Son, the life of His Son, the spirit of His Son, the righteousness of His Son, the fulness of His Son, the liberty of His Sonship, the joy of His Son, the peace of His Son, the promises of His Son, membership with His Son, and the glory of His Son.

Have we received them? have we claimed them, or have we neglected them? Gifts can be slighted as well as received. It is only those who are associated with and united to Christ by faith, who have been made partakers of the gift of the Holy Ghost, and it is only as believers walk in habitual nearness to Christ they can either enjoy or emit His Divine fragrance. All grace and glory are by our Father laid up in Him for His people's supply, and are bestowed, not apart from, but in fellowship with Him; "the crown of the anointing oil of His God" is on the head of our Aaron above (Lev. xxi. 10-12), and flows down from Him even to the skirts of His raiment (see Psa. cxxxiii.).

Finally, remember Jehovah's law of His anointing oil.

1. "Not to be imitated" or supplemented. Beware of forms, ceremonies, mere knowledge, excitement, emotion, sincerity, and good intentions, personal privileges, a name to live, religiousness without Christ, popular teaching and teachers, exquisite music, gorgeous externals, sacramental grace, and assumptions of priestcraft—alas! too often substituted for God's anointing oil.

2. "Not to be poured on man's flesh"—"Adam," Heb. It is not in the purpose of God to turn man's flesh into holiness, and everything the anointing oil touched was made holy. "This corruptible must put on incorruption" in resurrection, and meantime not one fruit of the Spirit ever came from man's flesh, or can come of it. "That which is born of the flesh is flesh."

3. "Not to be put upon a stranger" (unbeliever). No fellowship of the Holy Ghost can exist but in union with Christ.

4. No service of God was possible or acceptable unless anointed, whether it be in the ministry of the Word or in the hearing of it.

5. Nothing of any value in the worship of God which was not identified with Christ. "Take heed *what* ye hear," and "Take heed *how* ye hear." We are warned in Scripture against unsanctified teaching and unsanctified teachers (see Gal. i. 8; 2 Cor. xi. 14), "Satan himself is transformed into an angel of light." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20).

XIX

THE INCENSE

Exod. xxx. 34-38

WE have here God's concluding directions to Moses in reference to the construction and furnishing of His dwelling-place among the children of Israel. We note the order: the ark, the mercy seat, the table, the lampstand, the altar of incense, then the sanctuary in which they were to be deposited; the brazen altar in the court, then the laver, the sum of the sacrifices, and last of all the incense.

Ver. 34. "And the Lord said unto Moses,"
1. "Take unto thee," &c., four most precious and fragrant spices. 2. "A like weight of each."
3. No quantity or measure attempted to be given. Compare the directions for the laver, in the court, and the golden lampstand, in the sanctuary.
4. These spices to be skilfully compounded after

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the art of the perfumer. 5. They were "to be tempered together (salted, see Lev. ii. 13), pure and holy." 6. Ver. 36. "And thou shalt beat some of it very small" (that none of its fragrance might be lost). 7. "And put it before the testimony in the tent of meeting where I will meet with thee" (Heb.), meet by appointment (comp. ver. 6 and chap. xxv. 22, xxix. 42; and Lev. xvi. 13). In the atmosphere of heaven's fragrance God meets with sinners! 8. "It shall be most holy unto you." 9. "Ye shall not make to yourselves according to the composition thereof." 10. "It shall be unto thee holy for Jehovah." 11. "Who-soever shall make like unto that to smell thereto shall even be cut off from his people" (comp. vers. 32, 33).

The incense represented the perfection and work of the "ascending approach offering"¹ on the brazen altar, and the ministrations thereat for the atonement and acceptance of the people by the high priest, and according to Jehovah's own estimation, who alone could fully appreciate its preciousness, for the fragrant spices thereof were never to be kindled but by the fire which had fed on "the

¹ The burnt offering (literally).

ascending approach offering," representing and expressing Jehovah's delighted acceptance of the same. N.B.—The consequences of the first transgression in this respect (Lev. x. 1, 2).

The spices speak for themselves — a most fragrant perfume, laid up before the Lord: His delight, and their memorial, in the Lord's trysting-place with Aaron and his sons.

It is very interesting and instructive to contrast the sources of the fragrance of this incense with that of the perfume of the anointing oil. The fragrance of the oil was infused by its commingling with its spices, the fragrance of the incense by the burning coals from off the altar of "the ascending offering"; the incense ascending from the altar on earth, the anointing oil descending from the sanctuary above; the incense Christ's fulness presented and accepted as incense here below, and the anointing oil a corresponding fulness bestowed on His redeemed members for His sake; the incense was presented and accepted ascending from the altar of His atonement, the anointing oil was the fruit and result of the travail of His soul descending on His people; a perpetual incense ascending to Jehovah, a continual anointing

descending on His people, and the fulness of the one corresponding to the fulness of the other.

As we have seen that the perfection and virtue of the atonement on the brazen altar was represented and as it were transfigured in the laver, for the use and application thereof by the priest in daily service, so the delight Jehovah had in accepting the perfections of His Christ for the atonement and acceptance of sinners in His name was represented and transfigured in the incense (comp. Numb. xvi. 46-48). And as the laver was never empty for the application from the altar by the priests, so the incense was a perpetual incense, and never wanting to represent Christ's perfections for them in the sanctuary; the one the perfections of God's beloved one, ascending to Him as incense, an approach offering prepared for the sinner; the other a corresponding supply from His fulness and by the Holy Ghost descending to His redeemed.

In virtue of what this incense represents Christ entered heaven as His people's Representative, and maintains His position there, appearing in the presence of God for us; and we, His believing people, are in Him, accepted in the Beloved, with Him and in Him: "As He is, so are we in this present

world." And Christ being thus at the right hand of God exalted, and having received the promise of the Holy Ghost, the descending holy oil comes down upon His members, that as He represents them above, they may also, as anointed in Him and with Him, represent Him here below. In fact Christ in heaven is incense for us with God; and as we have seen the fulness of the altar represented and as it were transfigured in the laver for practical daily application to the priests in the service of the tabernacle, so the perfections and acceptance of all the ascended approach offerings (Christ for us) was represented and as it were transfigured in the incense before Jehovah. No access to the laver but by the offering on the altar, no access to the sanctuary but by the application of the laver, "that he die not;" so no approach to God but in the anointing of the Holy Ghost descending from above, and no anointing of the Holy Ghost but as the fruit and result of the incense on the golden altar ascending from below. The descent of the anointing oil on believers is the response to the delight of Jehovah in the fulness of the perfections and merits of the person, life, death, resurrection, and triumphs of our Emmanuel, our Incense

with God, personally as His only-begotten Son, relatively as consenting to be "made sin for us, that we might be made the righteousness of God in Him." "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John x. 17, 18).

Our blessed Lord Jesus Christ, in His all along and everlasting association with the people of God, as their Head and Representative, their Saviour and their inheritance, the Firstborn of Jehovah and Heir of all things, was always His delight (Prov. viii. 22-32). Is He announced in prophecy as the Coming One? See Isa. xlii. 1-8. Is His conception in the fulness of time announced? See Luke i. 35. Is He born amongst us? Listen to the angels' song, Luke ii. 10-14. Is He baptized in the Jordan? anointed? and commissioned? "See the heavens opened," Matt. iii. 16, 17. Is He led of the Spirit into the wilderness? See angels of God sent to minister to Him, Matt. iv. 11. Is He seen with Moses and Elias and His

disciples on the Mount, "who spake of His decease which He was to accomplish at Jerusalem"? See Him transfigured before them, and hear the Father's voice, "This is My beloved Son" (Luke ix. 35). Is His soul troubled as His hour approached? "Father, glorify Thy name." Again a voice is heard from heaven, "I have both glorified it and will glorify it again" (John xii. 27). Doth He pray in the garden of Gethsemane, "Not My will, but Thine be done"? "See an angel of God sent to strengthen Him" (Luke xxii. 43). Is He on the cross pouring out His soul an offering for sin? Hear His shout, "It is finished!" and "behold the vail of the temple rent in twain: . . . the earth did quake, and the rocks rent, and the graves were opened" (Matt. xxvii. 51). See Him on the third day rising from the dead, "declared to be the Son of God with power according to the Spirit of holiness" (Rom. i. 4). Witness His ascension to heaven: "It is to His Father and our Father, to His God and our God"; and hear His welcome above, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. The Lord of Hosts, He is the King of glory." "Sit Thou at My right hand, until I

make Thine enemies Thy footstool" (Psa. cx. 1). And when He enters the heaven of heavens itself, see it is "by His own blood He entered into the holy place, having obtained eternal redemption for us" (Heb. ix. 12). Is He enthroned on high? It is because He was obedient unto death, and therefore "God hath given Him the name which is above every name" (Phil. ii. 9). If the day of Pentecost follows, and the "unction from the Holy One" descends, it is the answer to His redeemed of His presence above; and when He returns again it shall be with His own glory and His Father's glory, and the glory of the holy angels, to gather together the children of God accepted in His Beloved. Meantime not only our persons (Song of Sol. iii. 6, iv. 6), but our prayers (Psa. cxli. 2; comp. also Rev. v. 8, and viii. 3), our praises (Psa. xxii. 3), our gifts (Phil. iv. 18) are as incense to God. It is forgetfulness of the laver at the altar, the fountain opened for sin and uncleanness, that causes our consciences to continue defiled with sin, and our way hindered in service (John xiii. 11). And it is forgetfulness of the incense that causes us to enjoy so seldom, and expect so little, and restrain prayer so sadly before God (Psa. cxli. 2).

It was the same fire in which Jehovah accepted our atonement by the blood of His only-begotten Son with which the incense was kindled on the golden altar of intercession in His sanctuary above; and it needed no addition when Aaron the high priest drew aside the vail on the day of atonement to sprinkle the mercy seat, entering the presence of God enveloped in its fragrance, "that he die not." All imitation of the incense was prohibited (Exod. xxx. 37). No possible substitute for it could exist, or addition to it be tolerated. Compare the blood in its solitary majesty and efficacy on the door posts of the people of Israel (Exod. xii. 13).

When will we learn to receive Christ alone for all our salvation and all our desire? Not Christ and something else on our part—Christ and our faith, Christ and our love, prayers, tears, repentance, sincerity. Nay, Christ is all, and these are but the fruits of His indwelling. Moreover, it is God's estimation of Christ and not our sense of His worth that saves. "When I see the blood I will pass over you." "Whosoever shall make like unto that to smell thereto, shall even be cut off from his people" (Exod. xxx. 38).

As the altar and the laver represented the work of Christ with its effects here below, and the Word of God and the Spirit of God revealing and applying them, so the incense on the golden altar represented and attested in heaven what His sacrifice had effected (see Exod. xxx. 6-8). Notice the connection in this point of view between the blood of the brazen altar in the court and its application to the horns of the golden altar of incense in the sanctuary (ver. 10). The Saviour, the risen and ascended Son of God, our Lord Jesus Christ, is for every believer as incense to Jehovah in heaven. On one occasion only was the incense burnt without the court (see Numb. xvi. 46-48). But the effect evidenced the meaning of the type, and that the atoning blood of Christ was transfigured in the incense when Aaron "stood between the dead and the living (atonement was made), and the plague was stayed."

See the composition of the incense (ver. 34), "a like weight" (without measure), of the choicest spices, of God's own selecting, absolutely and exclusively set apart for Himself "holy to the Lord" was Jehovah's divinely appointed and consecrated estimate of Christ, in whom all His fulness

dwells—wisdom, righteousness, sanctification, redemption, life, love, holiness, truth, mercy, peace, frankincense, grace, and glory, God's unspeakable gift, one "united whole," tempered together, pure and holy. "And thou shalt beat some of it very small, and put of it before the testimony in the tent of the congregation, where I will meet with thee (by appointment, Heb.): it shall be unto you most holy" (Exod. xxx. 36, 37). And every day did God keep His appointed meeting. First at the door of the tent of meeting, where Aaron presented to Him the morning and evening sacrifice (Exod. xxix. 38-43), and again before the vail in the sanctuary, when, with live coals from off the altar without, he burnt the incense of spices (margin) on the golden altar. Every morning when he dressed the lamps of the golden lampstand, and every evening when he lighted the lamps, he burnt incense by God's command in God's meeting-place with man, "a perpetual incense before the Lord throughout your generations" (Exod. xxx. 6-8.) N.B.—We are warned in Scripture against several abuses of the incense, and the first was by the priests, the sons of Aaron (Lev. x. 1). A solemn warning this!

Here everything but one essential condition was observed: the priesthood, altars, censers, incense, tent of meeting, and presence of Jehovah, all right and orthodox so far, but strange fire was substituted by those presumptuous priests for the fire that had fed on "the ascending approach offering" appointed by Jehovah; and the presence of all the other qualifications and appliances did not supply the lack of this or sanctify the offerers or their offering. No fire whatever but that which fed on the atoning sacrifice of Christ may kindle the incense in the fragrance of which Jehovah is to be approached. And then the incense, and nothing but the incense, so kindled, without addition or imitation, is that by which Jehovah is sanctified and glorified in them that come nigh unto Him for worship, or for service, or for communion. And there is no access or way of approach, or acceptance for any man, however exalted in character or position, or official consecration, but on the ground of his identification with and acceptance in the person, life, death, resurrection, ascension, and acceptance as incense on his behalf and as his substitute; of God's "ascending approach offering." "I will be sancti-

fied in them that come nigh Me, and before all the people I will be glorified," saith Jehovah. And "I am the Way and the Truth and the Life; no man cometh unto the Father but by Me," saith the Lord.

Beware of offering strange fire before the Lord,—"voluntary humility," self-imposed services, substituted sincerity, "forms of godliness," "bodily exercise," "will worship," "neglecting of the body," "rudiments of the world," scenery and gorgeous apparel, exquisite music, "which things indeed have a show of wisdom, not in any honour to the satisfying of the flesh" (Col. ii.). Compare also Isa. i. 13, when Israel made substance of shadows, and a religion of externals. Compare also Ezek. xvi. 18; 2 Kings xviii. 3, 4; 1 Tim. iv. 1, 2; 2 Tim. iii. 1-7, 13-17. "Verily all these things happened unto them for ensamples, and are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. x. 11, 12).

XX

ERECTION OF THE TABERNACLE

EXOD xl. 17-35

WHAT a scene it must have been, especially if we take it, in connection with the discipline through which the children of Israel were brought—their sad failures, the dangers to which they had exposed themselves, and the chastening hand of God upon them! And now, notwithstanding all, see how the unchangeable, and unchanging love of God not only forgave them all, but revealed to them that they were forgiven, and that He would still have His dwelling-place amongst them. And the effect of this on the people was wonderful, as it is so now on every heart that apprehends and experiences His grace. For see, when the order was repeated for every man who gave willingly to bring his offering to the Lord, they brought so much

that Moses had to stop them (Exod. xxxvi. 5-7). And afterwards, when the tabernacle was completed, and the glory of the Lord filled the house of the Lord, and He manifested Himself among them, we read in Numb. vii. 2-8 how the princes of the tribes of Israel brought of their own accord their magnificent offerings before the tabernacle and before the Lord for the dedication of the altar.

The tabernacle was erected by the command of God on the first day—the resurrection day—of the first month—a double first. You remember it was an anniversary month—a year before they were delivered out of the hand of the Egyptians (Exod. xii. 1, 2), on the first day of the seventh month; and what had been hitherto the seventh month was then commanded henceforth to be “the first month of the year to them.” The tabernacle was erected and all the vessels and materials were brought to Moses in a completed state; and see how the Holy Ghost notes each particular—the ark, the mercy seat, the staves, the table, &c. All were prepared in the first instance, and then brought to Moses. In the same way we read when the temple of Solomon was built, which

was afterwards the resting-place of the ark (1 Kings vi. 7), “the house, when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building.” And so it was here, all the materials for the tabernacle were brought in ready made, and put together in their place in the tabernacle. It was but a picture-shadow of Jehovah’s heavenly dwelling-place, His people! for they it is who “are being builded together for an habitation of God through the Spirit.” God is not about to dwell within curtains, or in a temple made with hands. No, no, the house of God is to be that of which we read in Eph. ii. 20-22. God Himself will inhabit it for ever. We are being prepared for it now, and that is the reason of all the ups and downs we experience in life—the trials, the sorrows, the emptyings of self—that we may be taught of God and prepared for the position He intends for us by and by in His heavenly temple.

Observe everything here was done and erected in the order “God commanded Moses”; nothing was left to man’s inventions, nothing was added,

nothing omitted. God was His own designer, the builder of His own dwelling-place; and seven times we have it repeated here, "As the Lord commanded Moses." All was made according to the pattern showed to him in the Mount, and the men were inspired to work according as the Lord intended.

In Gen. i. we read that this world and its surroundings were created in six days, but it took six months to prepare the tabernacle for God's dwelling-place. That tent of meeting was more to Him than all the visible creation. Think what it costs Him to create this dwelling-place of devoted hearts and loving spirits—the one, but a word of Christ, the other, "the travail of His soul." The first chapter of Genesis suffices for the account of the creation, while one whole book and more is occupied with recording the materials and arrangements for the setting up of His dwelling-place.

Observe the various names God gives to His earthly tabernacle:—

The tent of the congregation," or tent of meeting, where God would come down to meet the sinner, and where His arms were ever opened to welcome him that came.

"His sanctuary," because God counted His dwelling-place here, "His holy of holies," such delight was it to Him to dwell among His people. Oh, if we believed the love of God, we would be only too glad to come and dwell with Him. This is "My sanctuary"; "this is My rest for ever; here will I dwell, for I have a delight therein" (Psa. cxxxii. 14)—God's own description of the place where His presence was vouchsafed, and where He would reveal Himself to the sons and daughters of men.

Then it is also called "the tabernacle of witness," the pledge and witness of God's purpose, the figure of "the true tabernacle which the Lord pitched and not man"; that was Christ, who was to be indeed the sanctuary, where He would meet and bless His own people. "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me"—a human body, which became the Head of that mystical gathering of which we read in 1 Cor. xii. 12, 13.

This tabernacle was a material witness of Him in whom all salvation and fulness dwells, for the help and comfort and saving of the sons and daughters of men. What a panorama of heavenly

things we have here! There is the Door, "Christ": "I am the Door;" the altar, Christ: "We have an altar whereof they have no right to eat which serve the tabernacle." The figure is past, the reality is come. We hear now too much of altars instead of Christ. Now look inside the court: there is the laver, the fruit of His death on the cross: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The shadow was in the tabernacle, the substance is Christ. See the ark, the fulfilled law, and the mercy seat, inviting the guilty sinner to come, for "grace reigns through righteousness unto eternal life." Then there is the Father's table, where He feasts His children with the living bread; and the incense—Christ is the incense. How the Lord delights in His Christ! The vail, which is now rent in twain that we may go in, needing no righteousness but Christ! And the holy oil,—these all told of Him and His redeemed in union with Himself. Then there were the offerings "lifted up to the face of God"—His delight; and no sun or moon or stars are to Him what these emblems were. And in these arrangements we have one chosen Man, in

gorgeous clothing, divinely appointed, the Person by whom all is carried out—Jesus—and on His crown is "Holiness to the Lord" (Exod. xxviii. 38), that the people might be accepted before God. From henceforth Jehovah spoke from within the tabernacle. Thus all told of Christ, of redemption, of the Father's love, and where He would come and make His home. It was just a parable of salvation; the gospel made manifest by pictures to little children; and what are *we* more?

The very construction of the tabernacle bears witness to these things. Notice its threefold form: the court, the holy place, and the most holy place; and through the rent vail of Christ's crucified body the way is opened to you and to me into God's sanctuary. Look at the court; there is the altar and the laver. See the holy place—Christ in resurrection. And in the most holy place, we have Christ in ascension glory.

Again, the court represents the Church visible; any one may go in there. The holy place represents the Church militant, fed with heavenly food and illuminated with heavenly light, and fragrant with the sweet-smelling incense of Christ's merits. And the most holy place represents the

Church triumphant and in glory. And yet, again, it is a picture of each individual believer in his body, soul, and spirit. A vision of Christ mystical, in union with a saved people, before prophets prophesied, before evangelists taught, or apostles preached, delighting the heart of God in the prospect of what He intended. And see, when "the glory of the Lord filled the tabernacle, Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." And so it was when Solomon finished building the temple, and when his prayer was over, "the glory of the Lord filled the house of the Lord, and the priests could not enter into the house of the Lord, because the glory of the Lord had filled the house of the Lord."

Then follow on to the further development of these types and shadows, when the Lord, "the true Tabernacle," went down into the waters of Jordan confessing our sins, rising again for our justification; "the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him; and lo a voice from heaven, saying, This is My beloved Son, in whom

I am well pleased." There we see the effect in symbol, the whole work of Christ on earth; and again in the earnest when the Holy Ghost came down on the day of Pentecost and filled the Church of God. Nevertheless, the tabernacle of God is not yet fully manifested, but we read in Rev. xxi. of "a new heaven and a new earth;" . . . "and behold the tabernacle of God is with men, and He will dwell with them;" . . . "and God shall wipe away all tears from their eyes," &c.; "and the throne of God and the Lamb shall be in it," and "His servants shall serve Him."

The children of Israel were a redeemed people, redeemed by the blood of the Lamb, but oh, how ignorant they were of self, sin, holiness, salvation, acceptance, peace, joy, rest, and love! Just like ourselves, they had to learn everything—what the blood meant, and what the purposes of God were. And this beautiful building was erected to teach them themselves, and their utter inability to approach God from their own standpoint. God's holiness was an insuperable barrier, but the blood opened the new and living way for them. The holy place and most holy place within the tabernacle taught them there was a supply for all their

need, acceptance, salvation, peace, joy, and rest in Christ. Thus they were taught as little children by pictures. And we are taught the personal work of Christ, and how God comes down to us here below. The floor of this gorgeous building was the dust of the wilderness. And since then Christ came down and took our dust, the dust of which man was made, the dust of which was the serpent's food. Christ in our dust, and for us, is become the resting-place of God's dwelling; it rested on the silver sockets, made out of the redemption money of the children of Israel; but that redemption was effected down here in the wilderness.

Notice the contrasts and their lessons. Here we, too, are down in the dust of earth, with heaven itself around us, "having nothing and yet possessing all things." Here we too, in Christ, are flesh and spirit, heirs and pilgrims, kings and beggars, sinners and saints, helpless yet able to do all things, the children of mortality and the children of glory, mingled with the dust of the wilderness and yet seated in the heavenlies.

The tabernacle was finished, and the glory of the Lord filled it. So the temple, so Jesus, so

the Church, so the new heavens and earth. Ye are not come to Sinai, but "to Mount Zion, unto the city of the living God, the heavenly Jerusalem."

The chapter ends where the history of the world will end—"God coming down to dwell with man."

XXI

THE APPROACH OFFERINGS

LEV. i. 1

WE saw the last chapter of Exodus ended where the history of this world will end—God come to dwell with His people. We have followed the history of Israel, the people of God in covenant, a people redeemed, but having yet to learn themselves and their God, their need and His holiness, their way of access to Him, and the greatness and fulness of the mercies bestowed upon them, and completeness of the salvation His love had provided for them. Already they had one lesson relative to the blood in Egypt, and had since enjoyed many of the privileges flowing from it, and they had much more—oh, how much more!—to learn and to enjoy; and so have we. May God's Holy Spirit teach us to profit in the study!

This Book of Leviticus sets forth in types and

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pictures the inexpressible fulness and completeness of the sovereign grace and glory purposed by Almighty God for His believing people. It was spoken from within God's dwelling-place, and given to them and to us, not before, but after their redemption from Egypt, and also after their fearful lapses and forgivenesses. God Himself, instituting and commanding those offerings which foreshadowed the only ground of their salvation and acceptance, revealing, in solemn, vivid, and sacred pictures, the sole basis of His Divine ability, without derogating or detracting from His own character, holiness, and justice, and truth, to be their God, to rest in them and dwell with them in fellowship for ever. These divinely instituted offerings and the subsequently appointed solemn feasts in Israel afford us a wonderful and instructive study too little attended to. The fact is they require more spiritual intelligence and careful, prayerful meditation than many professing Christians seem willing to devote to them. Too many are satisfied with surface truth and superficial reading of the Bible. They are content to believe the love of God, and hope and trust He has for Christ's sake forgiven them, but they do not

search the Scriptures for its hidden treasures. Alas! the most instructed of us know but little, and, what is worse, too many are not aware of their own ignorance. That is a low standard of truth which makes our possession of eternal life the end instead of the beginning of our Christian course. Many are tempted to rest and be satisfied with Israel's first stage—the sprinkled blood—for their deliverance from Egypt. And truly so far it is well, but how much more lies beyond! There is many an analogy between things natural and spiritual. A man may be born of God, and as such, and having the life of Christ, be an heir of heaven, and yet, like a child in the family, know nothing of his inheritance, and little or nothing of his Father or his Father's will concerning him (see Heb. v. 11, 12). In the Scriptures of truth we have a whole Christ in all His fulness presented to our joy of faith and obedience of faith—His whole person, Godhead and manhood, His everlasting righteousness, His death for our sins, and resurrection for our justification; all His Divine offices and intimate relationships really bestowed. He is "Alpha and Omega, the First and the Last," "the Beginning and the End, the All in All."

Now this Book of Leviticus, following Exodus, the book of redemption, proceeds to instruct us how to enjoy the fulness of Christ, and in and through Him, become acquainted with God, and enjoy access to Him at all times, as His chosen, redeemed, and accepted people.

Here, then, are seven all-important lessons, which it is absolutely necessary, both for the glory of God and our own salvation in faith and hope and love, that every redeemed child of Adam must be instructed in by the Spirit of God.

1. No sinner in his sins can possibly draw near to God or have fellowship with Him.
2. Unforgiven sin is an absolute and impassable barrier, separating the soul from God for ever.
3. Every man by nature is utterly and hopelessly defiled and guilty before God.
4. His sin must be atoned for, expiated, and blotted out, before God can accept the sinner.
5. Every attribute of God's character requires that His judgment against sin must be inflicted, and the soul that sinneth must die.
6. The utter inability of any sinner to provide any atonement for his sins.
7. That God Almighty in infinite and wondrous

love has provided and bestowed a substitute "who is the end of the law for righteousness to every one that believeth."

Now we are here presented by God Himself with no less than five different pictures of His Christ, even of His only begotten Son, exhibiting so many varieties of aspects of His personal, official, mediatorial, and covenanted fulness, freely bestowed on sinners as such, so as fully to meet and more than satisfy all the righteous claims of God's justice and holiness, and not only to remove from us all our iniquities, transgressions, and sins as far as the east is from the west, but also to give the believing sinner "beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness," and make him to be the very righteousness of God Himself, and evermore "accepted in the Beloved."

Oh! how much they lose who have little or no intelligent believing apprehensions of the complete and perfect way in which the one offering of Christ once offered is adapted to meet, and has in fact actually met and satisfied, God's holiness, justice, truth, and love on the one hand, and all the believer's possible or conceivable need, and past,

present, and future conditions, failings, feelings, backslidings, and responsibilities on the other hand! The ceremonial law in which these great verities were foreshadowed was God's bond added to the moral law, promising on His part a new and living way of life and righteousness through Christ for the sinner, and to Himself. It was a shadow of His great salvation thrown forward from the very heart of God, and it was also "added because of transgression till the seed should come to whom the promise was made;" and it sets forth meantime in picture form, the substance of that wonderful provision the love of God had foreordained in the everlasting covenant between Father, Son, and Holy Ghost, for the redemption, salvation, justification, and acceptance of the sinful sons and daughters of men, regarded in the foreknowledge of God as fallen into sin and involved in its curse. Indeed it always seems to me, as a believer in redemption by the blood of Christ, that in no way was the love of God to mankind more fully manifested than when He created us at the first, seeing that He who gave us being knew the end from the beginning.

Do not fail to notice carefully not only the five

God-appointed "approach offerings" of the ceremonial law, which were all of them so many photographs to God of His Beloved, but also the remarkable order in which they were revealed to us through Moses from God's standpoint. All were necessary to shadow forth our one perfect approach offering, and are intended to illustrate God's own appointed way of access to Himself. But the first and principal, and indeed the complement and fulness of all the rest, was the burnt offering; it means literally, "the ascending approach offering," representing Christ Himself in all His Divine and human perfections, "the Holy One of God," the "wisdom of God," and "the righteousness of God," "the brightness of the Father's glory and the express image of His Person," as the gift of God's love, taking our nature, uniting Himself to the sons of men, identifying Himself with our flesh and blood, and "made sin for us who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 21). Christ Himself, and in His own self, the beginning of all Jehovah's thoughts and ways (Prov. viii. 23-32), "loved us and gave Himself for us." "All things were created in Him, by Him, and for Him;" and as Eve was a part of

Adam when he was created, so Christ's own Eve, His mystical body, was created in Him and blessed with all spiritual blessing before the world was (Eph. i. 4; 2 Tim. i. 9; Col. i. 14-22). God's revealed purpose of unspeakable and everlasting love was to give Him for us and to us. All this was shadowed forth in the ceremonial law, and priests were anointed, and altars built, and incense and sacrifices ascended, till in the fulness of time the long promised and expected One came who fulfilled in Himself the substance of them all—God's new and living way of salvation and of access to Himself. "He bare our sins in His own body on the tree," "He rose again for our justification," "He ascended up on high, leading captivity captive," and His people are more than conquerors in Him. Accordingly we read in Heb. x. 5, "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me: in burnt offerings and sacrifices for sin Thou hast had no pleasure (they were but shadows). Then said I, Lo, I come to do Thy will, O God," and it is by that accomplished will we are "sanctified through the offering of the body of Christ once for all" (ver. 10).

Now in these Divine ordinances of Leviticus spoken by God Himself from the tent of meeting which He had pitched among men, and from the presence of His glory which had filled the house of the Lord, and when it was demonstrated to all Israel that there was no way of approach to God possible for any man, seeing that all were sinners from their leader downward, and therefore disqualified to draw nigh unto Him who was of purer eyes than to behold iniquity, we have here revealed to us a picture never to be forgotten! Just consider its surroundings: the erected tabernacle of witness, the presence of the glory of God shadowing the mercy seat, the impassable barrier excluding all men from the presence of His unapproachable majesty, and then the voice of the Lord calling to Moses in sovereign grace and love, saying, "Speak unto the children of Israel, and say unto them, If any man will bring an approach offering unto Jehovah" (Lev. i. 1). No question asked as to the degree of his sinfulness, no exception in any instance, no possible failure or disappointment conceivable, no want of welcome to God's presence and to God's heart; everything necessary was provided and bestowed by Himself; the invitation and

command was to come, and all that was needed on the approaching sinner's part was the obedience of faith. The altar for atonement was provided according to the pattern shown to Moses in the Mount. The life of the substituted victim was provided instead of the sinner's forfeited life. The blood of sprinkling was provided, and the door of approach was open wide, and everything awaited any needy sinner's acceptance who desired to approach unto God.

The first seven chapters of Leviticus are anticipative. Aaron and his sons with him were not ordained priests or consecrated as yet, therefore all details of priestly service alluded to between the first chapter and the ninth, where Aaron's consecration is recorded, must be regarded as preparatory to that event, God Himself meantime revealing and setting forth in order "the ascending approach offering," the meat or "gift offering," "the sacrifice of peace offering," "the sin offering," "and the trespass offering," in order that we may understand something of their fulness of meaning when they are subsequently made instrumental for the consecration and equipment of Aaron, the earthly shadow and type of our

risen and glorious Lord Jesus Christ, the High Priest in heaven, who is consecrated for evermore.

1. "The burnt offering," or Christ presenting His whole person and fulness, Godhead and manhood, for our "approach offering" to Jehovah, as our Representative, our Atonement, and our Substitute, accepted as incense and ascended into heaven for us.

2. "The meat offering," Christ's perfected humanity, as the return gift from His ascension in the fulness of His spotless life and ascended manhood, as "Head of His Church" and "end of the law for righteousness to every one that believeth," the gift of God freely bestowed on the sinner for his approach offering.

3. "The sacrifice of peace offering," or Christ Himself, who is our Peace (Eph. ii. 14-17): "Peace, peace to him that is afar off, and to him that is nigh."

4. "The sin offering," or Christ "made sin for us, that we might be made the righteousness of God in Him," atoning for the sinfulness of our nature, its ignorance, blindness, and deadness of spirit in the things of God.

5. "The trespass offering," or Christ making full

restitution for our actual sins committed consciously, and in the wilfulness and enmity of our hearts.

Aaron, *i.e.*, Christ, as High Priest, is not mentioned, and does not appear as offerer in any of the above detailed approach offerings. Christ is Himself the approach offering in all the fulness of salvation therein set forth. He afterwards becomes the offerer also, presenting Himself in resurrection. Meantime the sons of Aaron represent Him as offerers.

See, then, all the various aspects of our guilt and need fully met in the person, priesthood, atonement, and substitution of Christ, and the fulness of all these offerings reckoned to the offerer, who is represented as identified with his approach offering.

All the Divine substance of this typical acceptance belongs to the sinner the moment he believes and accepts Christ. Accepting Christ, and presenting Christ for his salvation, he is regarded as one with Christ before God Almighty, and evermore "complete in Him." May we all with faith study this picture of the believing sinner's perfection, completeness, salvation, and

acceptance in Christ, and as Christ, every attribute of God being satisfied and glorified, and the sinner welcomed, atoned for, protected, instructed, blessed, sealed, and glorified also in Christ his representative!

The degrees of our faith, our growth in grace, or the amount of our apprehension of Christ, are too often practically substituted as the ground of our hope, instead of Christ Himself. Let us not forget there are babes as well as fathers in God's family. That is true faith, which taking God at His word, presents God's own appointed approach offering for His acceptance, and rests his soul's salvation on its sufficiency. On the other hand, too many professing Christians seem to get no further in spiritual experience, than the sin offering, and forgiveness. But God begins with Christ, His "ascended approach offering," enthroned at His right hand. In Egypt the Israelites experienced deliverance, but in the tabernacle and in these five approach offerings, and the priesthood and the altars, they found God.

XXII

THE BURNT OFFERING

(THE ASCENDING APPROACH OFFERING, HEB.)

THIS was not the first occasion on which we meet with burnt offerings. Abel, Noah, Abraham, Isaac, Jacob, Moses presented them; but these were for the most part voluntary sacrifices of praise and worship. Whereas now the moral law was uttered by God Himself from Sinai, in order that sin, as to its true character, might be fully set forth, and "might appear to be exceeding sinful," and because "where sin abounded, grace did much more abound," the time was come when in the wisdom of God, a yet fuller and more elaborate manifestation was now given to His redeemed people, of the superabounding nature, and character of that grace which His everlasting Love had provided, and would in due

time bestow in the gift of His dear Son. Therefore, in order yet more fully to instruct their faith and hope, and kindle and deepen their love, and thus separate them to Himself and consecrate them to be a peculiar people, we have here a manifold exhibition of the fulness of Christ, God's unspeakable gift, set forth by God Himself, and spoken from the glory dwelling in the meeting place His own heart had devised and commanded to be erected in their midst. The burnt offering originally represented and comprehended all the other approach offerings, even as the brazen altar, which was the principal figure at the door of the court of the tabernacle, was so constructed by God's command, as to be sufficiently capacious in itself to contain all the other vessels of the sanctuary; but it is now opened out and elaborated in detail by Him who alone could estimate the fulness of the atonement rendered by Him it represented. That fulness is typically expressed in the burnt offering, meat offering, peace offering, sin offering, and trespass offering which follow. Each and all were approach offerings to God, supplied, prepared, appointed, and bestowed by Himself, constituting a new and living way of

mutual approach, and in and by which God in the first instance, descended in unspeakable grace to us sinners, in order that we may return, by the same perfect, living, and accepted way to Him. "Truly our fellowship is with the Father and with His Son Jesus Christ," for "He that descended"—to the Virgin's womb to be our way and truth and life—"is the same also that ascended far above all heavens, that He might fill all things." Thus Eternal Love has provided not only a perfect approach offering and way of access to Himself, but withal a feast of fat things for the way, well furnished and richly and generously supplied. We shall discover this yet more fully as by God's grace the spiritual meaning of these five approach offerings reveal themselves to us. They supply our righteousness, our title, our life, our meetness, our cleansing, our clothing, our feast, our protection for the way, atonement, acceptance, justification, full salvation, entire restitution, and much more. Truly our Father is not only calling His wandered children home to Himself, "He has brought us into His banqueting house, and His banner over us is love." In each and all of these five approach offerings Christ is all and in all.

His offering is one and once offered; these emblems were varied and repeated only because of their insufficiency. For Christ, is the High Priest, offering, and offerer, all in Himself, and He is God's love-gift, in superabounding grace to the chief of sinners. Nothing is wanting on God's part for our welcome. Oh for a corresponding faith on our part, to come by Christ to God, who is "the man of His right hand" and His "salvation to the ends of the earth," in whom every believer was "chosen and blessed with all spiritual blessings according to God's own purpose and grace given us in Christ Jesus before the world was!" The Lamb was slain from the foundation of the world, but is now being manifested to assembled, Israel as the only, all-sufficient, and ascended approach offering unto God.

In studying these five offerings, and each of them, we must regard them—

1. As representing Christ personally and relatively, the only begotten Son of the Most High God.
2. As the second Adam and Head of His mystical body the Church.
3. Officially as His people's representative, sub-

stitute, deliverer, and salvation, given *for* them, and *to* them, "made of God unto them wisdom, righteousness, sanctification, and redemption," the fulness of their everlasting life of grace here and of glory hereafter.

4. As offering Himself to the justice of God as their substitute, and on their behalf, united to them and identified with them for ever, their fulness of atonement and restitution, their representative in heaven, and accepted with Jehovah as a sweet-smelling savour.

5. That for His sake any sinner believing God's word, obeying God's invitation to return to Him in Christ's name, is seen and regarded by Jehovah as "complete in Him," is perfectly "accepted" and "justified from all things," and "made the righteousness of God in Him."

Now read the text, Lev. i. 1-3, "Speak unto the children of Israel," not to the priests, but to "the children of Israel"—no priest had as yet been consecrated,—"If any man of you will bring an approach offering unto Jehovah, ye shall bring your offering!" Of what sort?—tears? repentance? fastings? prayers? resolutions? promises? good works? flowers? incense? Nay, but the forfeited

life of a substituted victim to be presented for his atonement. "Ye shall bring your offering of the cattle, even of the herd, and of the flock. If his offering be a burnt offering of the herd, let him offer a male without blemish: he shall offer it at the door of the tabernacle of the congregation before the Lord." Now see ver. 10: "And if his offering be of the flocks;" and again, ver. 14: "If his offering be of the fowls." These different grades of the same offering were appointed by God, and equally accepted at the altar, to meet the different circumstances of the children of Israel, so that poverty might be no hindrance to any man in drawing near unto God. The offerer's acceptance did not depend on the value of his offering, but on the perfection of the infinite offering it represented, even Him "who through the Eternal Spirit offered Himself without spot to God," the sinner's unspeakable approach offering, representative, atonement, and substitute. We may notice, however, that the less intrinsically valuable the sinner's offering was in itself, the more the priest to be appointed had to do with it.

Let us now carefully observe the divinely

appointed ritual of the burnt offering to be presented by the sinner and for him at the door of the tabernacle. "If any man of you" (ver. 2). The personal worthiness or unworthiness of the man is made of no account; no notice is taken of the degree of his faith or state of his feelings; the approach offering itself freely bestowed, and commanded to be presented, included all that was necessary for his acceptance with God. The very name of the offerer is, as it were, blotted out, and he stood before God in the name and merits of Him his approach offering was appointed to represent. This great gospel fact, so simply and divinely illustrated here, is intended to meet not only the need of the sinner, but for the instruction, guidance, assurance, comfort, and consolation of the saint.

Let us now, therefore, by the Holy Spirit's help, endeavour more fully to apprehend the meaning of these picture approach offerings exhibiting the perfection and completeness of Christ's substitution of Himself, for our redemption, salvation, and acceptance, God Himself instituting and revealing them as representing the basis on which alone His own Divine attributes

are reconciled and satisfied, and every believer accepted, welcomed, justified, atoned for, adopted, blessed, and sanctified.

Here are set forth for our joy of faith the riches of Divine love, grace, and mercy in seven heavenly foreshadowings:—

1. The believing sinner's everlasting portion and inheritance in Christ Jesus.
2. God's holiness and justice fully satisfied, vindicated, and glorified in receiving sinners in Christ's name.
3. The fearful nature and character of sin fully revealed and expiated.
4. How guilty sinners become consecrated kings and priests to God.
5. How sinful men are begotten again and enrolled among "the children of the resurrection," "to glorify God and enjoy Him for ever."
6. The new and living way of access to, and fellowship with God, as here revealed for the obedience of faith to the chief of sinners.
7. The many different aspects of a believing sinner's need abundantly supplied from the fullness of Christ crucified.

First, the want of his full-hearted devotion to

God substituted and atoned for—"the ascending burnt offering."

Second, his utter failure in the service of God, the deficiencies of his personal character, the absence of so much he should have done, and the presence of so much he ought not to have done, fully met and atoned for in the obedience, substitution, and acceptance of the one perfect man, Christ Jesus—"the meat offering."

Third, perfect peace made for the believer by the blood of Christ's cross, and the enmity of his heart and alienation from God by nature slain—"the peace offering."

Fourth, the very sinfulness of his nature atoned for—"the sin offering."

Fifth, full restitution made for his actual sins and transgressions committed knowingly in the wilfulness of a heart that would not be restrained—"the trespass offering."

All these various aspects of iniquities, transgressions, and sins, whether of omissions or commissions, have been fully met, atoned, and substituted for, by the one accepted approach offering that they all foreshadowed, even the sacrifice of the Son of God and man on Calvary,

the substance and consummated fulfilment of them all, and all are reckoned to the sinner the moment he believes on Christ.

We take God's order, beginning with the first of those shadows of good things to come. "The burnt or ascending approach offering" will be best apprehended by a reference to a few passages of Scripture: Isa. xlii. 1-8, liii. 1-5; Dan. ix. 24; John xvii. 19; Phil. ii. 6-11; Col. i. 14-20; Heb. i. 2, 3, x. 7-9, ix. 11, 12-14; Eph. v. 2. See the whole Trinity engaged in our salvation (Heb. ix. 14). Such was the promise and prophecy of the Old Testament, and such has been the performance revealed to us in the New.

Now let us examine in detail the sevenfold ritual of the burnt offering according to Lev. i. 1, 2:—

1. And behold the sinner in faith, obedience, and need presenting for his acceptance God's appointed approach offering at the door of "the tent of meeting."

2. "He shall lay his hand" (lean heavily, Heb.) "upon the head of the burnt offering"—the ascending approach offering (Heb.), as identifying himself with the burnt offering; as representing him before God; as substituted in his stead; as

transferring his sinful self to another, in simple obedience to God's command. N.B.—The absolute promise of God (ver. 4): "It shall be accepted for him to make atonement for him."

3. The offerer "shall then kill the bullock before the Lord to be accepted for him"—a confession of his guilt and an acknowledgment of his desert.

4. Next, Aaron's sons, the priests, shall present the blood (the life), and sprinkle the blood: no option permitted on their part. The priests here represent Christ officially and prospectively and in resurrection (see Heb. v. 5-9).

5. The offerer shall then flay, and cut up the burnt offering, that each part might be closely scrutinised, and that it might be made manifest it was in no way imperfect, according to the law given.

6. "And the sons of Aaron the priest" (Christ again in figure, Heb. ix. 13, 14) "shall put fire upon the altar, and lay the wood in order upon the fire, and shall lay the parts, the head and the fat" (by which the healthiness of the animal was judged)—"in order upon the wood, that is on the fire, which is upon the altar: but his inwards

and his legs shall he (the offerer) wash in water."

7. "And the priest shall burn all on the altar to be an ascending approach offering made by fire of a sweet savour unto the Lord" (John x. 17, 18).

See here the picture of Christ's substitution in shadow: "Any man" may come—nay, more, "is commanded by God to come, bringing the emblem, and we are invited and commanded to bring by faith the reality, the spotless appointed approach offering to God." And we are furthermore commanded to believe, "It shall be accepted for him to make an atonement for him" (ver. 4). This gospel shadow in the Old Testament spake of good things to come, but now the good thing has come: "Jesus Christ was delivered for our offences, and raised again for our justification." N.B.—The offerer was accepted, because the offering was accepted, and so now the believer is accepted as truly, as completely, and as much as Christ's offering was accepted: he is "complete in Christ," "accepted in the Beloved," his sin put away "as far as the east is from the west from him." All the other approach offerings are given to show the immensity of our need, and are only

developments of the fulness of the burnt offering, the wealth laid up for sinners coming to God by Christ. In the burnt offering, God begins His descent to us; then follows the meat or gift offering; then the peace offering; then the sin offering, and the trespass offering. But when we begin, on our return to God, we practically commence below with the sin offering, and ascend, growing up unto Him in all things in "apprehending that for which we are apprehended in Christ Jesus."

Have we all laid hold upon this gospel? Have we drawn nigh by the blood of Jesus and apprehended our full salvation as complete in Him the moment we believed and trusted? Brethren, we are called to life and light and liberty and love and glory; and growth in holiness, is the fruit of faith.

XXIII

THE MEAT OFFERING

LEV. ii. 1-3

THE gospel of the burnt offering represented Christ, God's unspeakable Gift, in whom it pleased the Father all fulness should dwell, taking the sinner's place, becoming his substitute, suffering his penalty, and "giving Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. v. 2).

The meat offering, from its name, which signifies a gift or present (comp. *Psa. lxxii. 10*, where the same Hebrew word occurs), and from its invariable association with the ascending approach offering (burnt offering), evidently represents the fulness of our ascended Christ as given back, a return gift, to be the portion of the believer, as it is written, "When He ascended up on high He led captivity

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captive, and gave gifts unto men, even to His enemies, that the Lord God might dwell among them."

The burnt offering is Christ given *for* us and our salvation (comp. *John iii. 14*). The meat offering is Christ given *to* us for our possession (comp. *John iii. 16*).

"The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." He united Himself to our nature in its infancy, and made it what it ought to be—"that holy thing which shall be born of thee." And in the body prepared for Him, in which dwelt the fulness of the Godhead, not as God though God, but as man; not in heaven, but on earth; not for Himself, but for us, He fulfilled all righteousness whatsoever, individually, personally, practically, relatively as Head of the Church, representatively as the second Adam, the Lord from heaven; the law of His God was in His heart, and His meat and drink was to do His will. "He became obedient to death, even the death of the cross; wherefore God also hath highly exalted Him and given Him the name that is above every name."

"The Father loveth the Son, and hath given all things into His hands, that all men might honour the Son even as they honour the Father." He is the Man of God's right hand, and enthroned at God's right hand, God's own ideal of perfect humanity, the consummation of all righteousness, the fulfilment of all the Triune Jehovah's anticipated, and purposed delight in the sons of men created in His own image. "Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth. . . . I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles; . . . and My glory will I not give to another, neither My praise to graven images" (Isa. xlii. 1, 6, 7, 8); this unspeakable gift presented to us for the obedience of our faith, that of His fulness we might receive, "and grace for grace" (John i. 16), "and glory for glory" (John xvii. 22, 23); our approach offering to God is the gospel of the meat offering. The meat offering was always associated with the burnt offering when being presented unto God, all man's part, duties, obligations, and responsibilities to his Maker and Father being fully met and more than

fully rendered and accepted in and with his ascending offering. It represented "the Word made flesh." The law required the obedience of a man; Christ in our nature rendered to it the obedience of a God. The law demanded the penal suffering of a sinner; Jesus Christ rendered the sufferings of Emmanuel; He took our humanity in infancy, and in Him, as our Substitute and Head of the new creation, we His members have suffered, feared, obeyed, fought, conquered, are born of the Spirit and into the Spirit, are led of the Spirit, have died to sin, and are dead, and risen again to everlasting life and righteousness and glory, "for God is faithful who hath called us into the fellowship of His Son Christ Jesus our Lord." "And if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." "Crucified with Christ," "raised up together, and made to sit together in heavenly places," till He comes again to take us up together and then again to return together. Henceforth always together, "for He that sanctifieth and they that are sanctified are all of one: for which cause He is not ashamed to call them brethren" (Heb. ii. 11). See Heb. viii. 3-5. We must keep before

our minds this revelation of the Holy Ghost, and study it prayerfully in His light and teaching if we would intelligently understand and spiritually enjoy His wonderful picture teaching, in the tabernacle and its vessels, its priesthood, offerings, &c., and the fulness of grace and glory they foreshadowed. Here are revealed for His people's prayerful study and joy of faith, heavenly things represented by earthly things, God's sanctuary above, by His dwelling-place below, Divine originals, and patterns of them, substance, and shadows, truth, and pictures, realities and emblems. The intransmissible priesthood of Christ, our only High Priest in resurrection, perfected in heaven, and human priests, his emblems representing Him on earth; "Aaron and his sons" as successors in his office as high priest, and "Aaron and his sons" representing Christ, and His believing people; "Aaron and his sons" separated to the priesthood, and "Aaron and his sons" as predestined head and members, of the mystical body of Christ, neither to be commingled nor confounded, but carefully distinguished as between figures and facts, figures given by God Himself, to illustrate and represent the facts. Each pattern of these heavenly

things is therefore to be regarded in its double aspect as a pattern of things in heaven, but a true figure on earth of the originals above. If we study the tabernacle and the offerings in this light, we shall see as with the vail drawn aside the realities of things above, according to the everlasting covenant in the counsels of eternity.

The ritual of the meat offering represented and foreshadowed Christ, the gift of God to His people, bestowing Himself in all the fulness of His Person as God-man and their completed salvation as the Father's return gift from His ascension into heaven, to be actually participated in, and enjoyed, and presented by every individual believer as in membership with Himself and in the communion of the Holy Ghost, for his access and everlasting and uninterrupted fellowship with God.

If we overlook the distinctions above enumerated, or confound earthly things with heavenly things, we shall fail to recognise the full meaning and blessedness of the twofold priesthood here revealed, that of our High Priest in heaven as risen from the dead who never was a priest on earth (Heb. v. 5), and secondly, that of His believing people here below, a royal priesthood conse-

crated in Him and with Him, and made unto our God kings and priests to offer spiritual sacrifices of their own bodies, their services, praises, and worship to "Him who hath called them out of darkness into His marvellous light, which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy" (1 Pet. ii. 9, 10). According to this view the intelligent believer will recognise to his joy of faith, that the earthly priests officiating in the earthly sanctuary, and at the earthly altar were also shadows to themselves and to us of what Christ in resurrection is made of God unto His people in the heavenly sanctuary above. Verily "He hath given meat unto them that fear Him: He will ever be mindful of His covenant" (Psa. cxi. 5).

Let us now study together the meat offerings, and if the number of the appointed and enumerated meat offerings be any indication of God's delight in these foreshadows of His Beloved, and if their varieties be any evidence of the joyful welcome awaiting all or any who come unto God by Him, then surely they are all representatives of Him whom He thrice proclaimed from heaven

in the days of His flesh: "This is My beloved Son, in whom I am well pleased."

There are several varieties of the same meat offering enumerated, some presented by the whole congregation as "the wave sheaf," "the wave loaves," and "the shewbread," some by individuals as that alluded to in the text, to "the poor man's offering."

There are twelve distinct laws by God's appointment concerning it, one of them especially revealing the heart of the Father, namely, its daily memorial to be presented to Himself with the daily appointed ascended offering, "half of it in the morning, and half thereof at night," a responsibility imposed upon the high priest and his successors "perpetually," a "statute for ever," a memorial ascending before the Lord as incense, with the ascending offering, and this altogether irrespective of the frames, feelings, conditions, circumstances, obedience or disobedience, of those for whose benefit it was intended (Lev. vi. 14, 20).

Note "*their* portion of My offerings: it is holy of holies: every one that toucheth it shall be holy" (see also Numb. xxviii. 1-10); the strong wine here spoken of in ver. 7, "to be poured upon it for a

drink offering to the Lord," was apparently postponed till the children of Israel arrived in the promised land to the vineyards of Eshcol.

"When any one will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: and he shall bring it to Aaron's sons the priests," &c. (Lev. ii. 1-3). "Without controversy great is the mystery of godliness; God was manifest in the flesh." "And the Word was made flesh, and dwelt among us," and it would seem impossible to conceive of an assemblage of earthly illustrations which could more fully and at the same time more simply set forth what they were evidently intended to represent—the new manhood of Christ in the person of our Emmanuel, as risen from the dead in the body prepared for Him, the Head of His Church, His mystical body, and His believing people's new membership in Him. But "when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. . . . Then said I, Lo, I come to do Thy will, O God. . . . He taketh away the first, that He may establish the second. By the

which will we are sanctified through the offering of the body of Christ once for all" (Heb. x. 5-10).

Here, then, we have the sinner represented as having received and offered in the obedience of faith, the ascended approach offering, and as also made a partaker of, and therefore identified with, Christ, God's gift offering, and presenting Himself in order to enjoy acceptance and fellowship with God. And truly this is the standing in grace of every receiver of Christ, God's "unspeakable gift," for "if any man be in Christ he is a new creature; old things have passed away, and all things have become new."

This gospel is wonderfully set forth in the divinely appointed ritual of the meat offering. "His approach offering shall be of fine flour;" no measure, or quantity, the purest thing on earth, easily obtained by the sinner, no death inflicted, no curse, no sin, no blood-shedding, no victim, no sacrifice, no suffering inflicted,—all these being already endured by Christ and passed away; "no leaven" in this gift offering; no honey of natural sweetness, and no lack of the salt of Jehovah's covenant (ver. 13).

Now, let us seek to follow the mind of the Spirit as set forth in these three earthly emblems appointed for the meat offering. Each of them seems to identify itself with the resurrected manhood of our Emmanuel, and they are, in fact, the threefold results of His resurrection, ascension, and triumphant acceptance by His Father in heaven, as Head of His new creation, and His people's membership, identification with, and acceptance in Him.

The first, "fine flour" (see John xii. 23, 24). It symbolised and represented the innumerable and immeasurable firstfruits, fulness, and harvest resulting from the death and resurrection of God's one corn of wheat, all like Himself and as Himself, for "if the firstfruits be holy, the lump is also holy; and if the root be holy, so also are the branches."

Second, "He shall pour oil upon it." No measure! still further associating the meat offering with the result of His ascension (John xvi. 7; Acts ii. 32, 33).

Third, "He shall put frankincense thereon." No measure, for its abundance. "And he shall bring it to Aaron's sons the priests, and he shall

take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof, and the priest shall burn (Heb., as incense) a memorial of it upon the altar to be an approach offering made by fire, a sweet savour (a savour of rest) unto Jehovah," still further identifying the meat offering with the risen Son of Man, and associating the approaching believer with Christ's fulness of merit already accepted as incense on his behalf, on the altar of burnt offering, "accepted in the Beloved" (Eph. i. 6), "whose name is as ointment poured forth" (Cant. i. 3). Also with Christ's prevailing intercession at the golden altar above (Rev. viii. 3, 4). And also with Christ Himself. "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense?" (Cant. iii. 6.)

We may also gather instruction here from the corresponding scene divinely revealed in the sanctuary above represented and anticipated on the golden-crowned table of Jehovah every Sabbath day, where Aaron as the earthly figure of our High Priest in glory is represented in the midst of His redeemed family feasting in fellowship together with Jehovah Himself every Sabbath

day, on the table of the Lord, where the golden lampstand shed its sevenfold light upon the guests, and the very symbols were "holiness of holinesses" of the offerings made by fire unto Jehovah (see Lev. xxiv. 5-9).¹

And can we fail now to identify the substance and fulfilment of this Old Testament symbol of God's gift offering, and its incensed memorial, ascended to Him from the altar of burnt offering and accepted in all its frankincense, with that precious ordinance which our Lord Jesus Christ instituted "the same night in which He was betrayed," and just before He gave Himself to God, the fulfilment and consummation of all His gift offerings (see Luke xxii. 19, 20). Compare John vi. 32, 33, 35, and study carefully St. Paul's inspired commentary thereon, 1 Cor. x. 15-17, xi. 23-26. And compare the mystery he reveals (1 Cor. xii. 12, 13). "For He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren."

Note carefully He never so addressed them till He had died for their sins and was risen again

¹ See the Author's notes on The table of shewbread in the tabernacle.

for their justification (see John xx. 17), "Go to My brethren and say unto them, I ascend unto My Father and your Father, unto My God and your God." Here, then, is set forth in its fulness Jehovah's gift offering for His family communion. First, as members with their Head and with each other in Him—one body, inseparable for ever; "for we being many are one bread and one body, for we are all partakers of that one bread" (1 Cor. x. 17). Secondly, for the communion of the whole body. Head and members not apart, but united together as "one bread" with God Himself, according to the Saviour's prayer "I in them, and Thou in Me, that they may be made perfect in one." Compare 1 Cor. xi. 3, "The head of the woman is the man, the head of the man is Christ, and the head of Christ is God." "Truly our fellowship is with the Father and with His Son Jesus Christ." Already Jehovah's portion, His resurrected memorial, has ascended to Him on high, accepted in all His frankincense; and the portion for God's children in Him and with Him is all the remainder (see Lev. ii. 3, and vii. 10).

Listen now to our Lord's loving command:

"Do this in remembrance of Me." Hear also the Holy Spirit's witness: "As often as ye eat this bread and drink this cup ye do show forth the Lord's death till He come." Till He come as He has promised, to "drink it anew with us in His Father's kingdom." Meanwhile, therefore, "let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." For all that pertains to the gift of God pertains to them that receive Him, and to the sinner in his approaches to God (John i. 12, 16).

XXIV

THE PEACE OFFERING

LEV. iii. 1-5

THIS is the first time in these seven chapters of Leviticus that the word "sacrifice" occurs in the original, calling our attention to the costliness of the offering of Him who "made peace by the blood of His cross." Jehovah seems to dedicate the word "sacrifice" to this particular oblation. We have already had two of the five picture shadows of the ceremonial law given by God to Moses, and representing the fulness of the gift of His love to us in the Person of His Son.

Christ "the approach" and "ascending offering," the sinner's "Redeemer," "substitute," "atonement," "access," "wisdom," "righteousness," "sanctification," "redemption," acceptance, title, and way. "God made Him to be sin for us who knew no

sin, that we might be made the righteousness of God in Him ;" and "He gave Himself for us, an offering and a sacrifice to God for a sweet-smelling savour" (Eph. v. 2).

Again, Christ "the meat offering," the Son of Man, "the Word made flesh," the end of the law for righteousness, "the second Adam," in the resurrected body prepared for Him, given back to us from heaven for our fellowship with God.

We now have Christ our peace, "peace made by the blood of His cross," the pardoned sinner's peace with God. Christ Himself, and in Himself, is our peace—"perfect peace," obtained, effected, assured, provided, bestowed, and possessed by every believer. As it is written (Isa. xxxii. 17-19), "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places; when it shall hail, coming down on the forest; and the city shall be low in a low place."

We must carefully remember that these approach offerings of the ceremonial law, though shadows only, do not represent shadows, but the whole sub-

stance of Christ afterward manifested in gospel days, with "the Holy Ghost sent down from heaven" (1 Pet. i. 12). Before Christ could be to the believer what is here signified, He had to become man, bear our sins, suffer our penalty, and fulfil all righteousness as the Head of His body, the Church. The sacrifice of peace offering here following is not intended to set forth the value of His atonement and of His righteousness, but the result. God having accepted Christ for our peace offering, has given Him to be our peace.

You must have noticed how careful our blessed Lord Jesus Christ was to forbid the proclamation of His official name "the Christ" until after His resurrection (Mark ix. 9). For this sacrifice of peace offering is in fact a thanksgiving for peace obtained with God, with self, with conscience, and in the heart, and, as already effected, assured, procured, and bestowed on the ground of Christ's finished work. Christ had entered the heaven of heavens in His own person, and by His own blood obtained eternal redemption for us, before God could give Him back to us, for our approach offering of righteousness and peace.

But now the shadows have become substance,

and Christ has lived, died, risen, and gone into heaven; the shadows have gone, but the facts remain. "The Word was made flesh and dwelt among us," and with us, living for us, dying, rising, ascended, and accepted for us. He is now made of God unto all who receive Him, their life, their way, their wisdom, righteousness, sanctification, and redemption, the peace of God, and their peace with God.

These are facts, divinely revealed and attested realities, not feelings. This is a gospel too little understood even by God's dear children. Peace with God is not a feeling within, but a fact already accomplished, proclaimed, effected, made, sealed, witnessed by "the Spirit, and the water, and the blood" (1 John v. 8). Peace is the bestowed and enjoyed confluence of all spiritual, temporal, and eternal blessings, the fruit of the travail of Jesus' soul, and made for His redeemed by the blood of His Cross. And His sacrifice of peace offerings is our feast of salvation in fellowship with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God"

(Rom. v. 1, 2). But the degree of our *enjoyment* of that fellowship, and peace, is another thing. This is only by the fuller apprehension of what is already true, of us and for us, in Christ, and with God.

Its character is sevenfold.

1. Peace made (Col. ii. 20).
2. Peace bequeathed (John xiv. 27).
3. Peace given (John xiv. 27).
4. Peace accounted for (John xx. 19, 20).
5. Peace proclaimed (Eph. ii. 17).
6. Peace received and enjoyed in believing (Rom. xv. 13).
7. Note the biography of peace (Isa. xxvi. 3).

Listen to the command (Col. iii. 15), "Let the peace of God rule in your heart." What peace? Not the feeling of peace, but the fact; the enjoyment will follow the obedience of faith. "The God of peace brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant." "The God of peace" is the title in which His everlasting love boasts itself, and in which He makes His most precious promises. That peace, of which He is the

God and the giver, "passeth all understanding." It "shall keep your hearts and minds through Christ Jesus." Again, "the God of peace Himself shall be with you." Again, "the God of peace shall bruise Satan under your feet shortly." Again, "the Lord of peace Himself shall give you peace always by all means" (2 Thess. iii. 16). Again, "the very God of peace sanctify you wholly" (1 Thess. v. 23). Again, "the God of peace shall make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. xiii. 20, 21). The greater thing done, the rest shall follow. We have no need to keep God's peace; "the peace of God shall keep your hearts and minds through Christ Jesus" (Phil. iv. 7). "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. xxxi. 17). Peace in our conscience, with ourselves, "all joy and peace in believing" (Rom. xv. 13). Peace in submission to God's will as the best (Job xxii. 21). Perfect peace, "peace multiplied in the knowledge of God" (2 Pet. i. 2). "Mercy and peace and love be multiplied" (Jude 2).

Now let us study the ritual of the sacrifice. It is identical (in order to identification, not expiation) with that of the ascended approach offering, with one or two exceptions: a female might be offered as well as a male, for "in Christ Jesus there is neither male nor female"—"all are one in Christ." The inward fat was reserved to feed the incense fire on the altar of burnt offerings (Lev. vi. 12). This is called "the food of the offerings made by fire unto the Lord" (chap. iii. 8-11; Numb. xxviii. 2-7). This drink offering seems to have been deferred till they reached the vineyards of Canaan. A goat was substituted for the young pigeons—no doubt with a view to the feast and fellowship that was to follow (Lev. ii. 12).

N.B.—The details of the law of the sacrifice of peace offering are reserved till after the appointment of the sin, and trespass offerings, and their laws, now for the first time appointed. The law from Sinai "having entered that sin might abound," the details of the law of the peace offering mercifully follow after, to include, meet, and as it were envelope all the sinner's need at any time arising. The peace offering means and proclaims

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perfect peace for all comers to God by Him who is our peace, and under all circumstances.

Learn it is not by dealing with our sins and shortcomings, but by feasting in faith on Him who is our peace, we grow in the joy and strength and peace, of the Christ life within. The less we are occupied with self (even justified and accepted self), and the more with Him, who is our peace, the more true peace we shall enjoy.

XXV

THE SIN OFFERING

LEV. iv. 1

HITHERTO we have been permitted to study the three approach offerings to Jehovah—the burnt offering, the meat offering, and the peace offering. They represented our Lord Jesus Christ given to be our way of access, and setting forth as far as possible the infinite excellencies, perfections, and glories of the person of our Emmanuel—first, as presenting Himself to God for us, and secondly, as being presented, in obedient faith by the sinner, as the righteousness of God, in whose name, and for whose sake, and in whose fulness alone, whosoever would approach unto God was accepted.

The necessity for an atonement as the procuring cause of the sinner's acceptance, and the alone ground on which his peace with God is effected,

was very clearly and distinctly set forth by the substituted sacrifice in each case. But, according to God's order, the first and principal fact demonstrated, and the truth emphasised, is God's delight in His dearly beloved Son. We have now revealed for the first time the revelation and appointment of the sin offering. And God's beloved Son, the righteous One, "holy, harmless, undefiled, and separate from sinners," is set forth therein for our faith, and hope, and love, and wonder, as our substituted sin-bearer, "made sin for us," and delivered for our offences, "the just for the unjust," to bring guilty sinners unto God.

Remember the occasion of this new appointment. Sin was now revealed to be sin as it had not been before. The moral law just issued from Mount Sinai was the mirror presented to the sons of men by God Himself for the knowledge of sin. Remember (1 Tim. i. 9) the law was not given for righteous men, or to justify ungodly men, but to reveal the sinner to himself. The law entered in order that abounding sin might appear to be what it really was, and the sin offering was added to the ceremonial law because where sin abounded God's love and mercy and grace did much more abound.

In the former ("the ascending approach offering"), Christ is set forth as God's only-begotten Son, given to us and accepted for us, our atonement and righteousness. In the sin offering He is set forth as the sin-bearer, substitute, and sacrifice for the approaching sinner, and the only possible ground on which he could be forgiven and accepted with God. In the former, Christ is seen as the holy One of God. In the sin offering and the trespass offering as made sin (literally, sinned) for man. In the former as Jehovah's delight, accepted on His altar as incense. In the latter as identified with the sinner and made a curse for (that is, instead of) him, carried forth and consumed to ashes without the camp. In the former the approaching worshipper is commanded to lay his hand on the head of his approach offering as identified with Him for his acceptance. In the latter the sinner is commanded to lay his hands on the head of his substitute sin offering in order to the transferring of his guilt. In the former Christ is the offerer, the righteous One giving Himself wholly to God (Eph. v. 2). In the latter, as made the sin and a substituted victim. In the former, As the only qualification for the acceptance of the approaching

sinner was the righteousness of his substitute, So in the latter the only qualification for his making use of that substitute was the sinfulness which made the sacrifice necessary; and his only title and warrant either in the one case or the other was the Divine invitation from within God's dwelling-place to come, and that to the throne of grace, and the Divine command to bring with him the approach offering, God's righteous One, for his acceptance, and God's freely given sin-bearer for his substitute. It has been well written, "I need no knowledge to compare with this, that man has sinned and that God has suffered, that God did become the sin of man, and that man has become the righteousness of God."

Lev. iv. 1, 2: "If a soul sin through ignorance," &c. Sins of ignorance are not contrasted here with known and presumptuous sins for which there was no atonement under the ceremonial law. Comp. Acts xiii. 38, 39: "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." But calling our attention to the class of

sins men least suspect to be sin, "sins of ignorance," error of judgment, omissions of duty to God or man in thought, word, or deed; "secret faults" (see Psa. xix. 12); sins of ignorance against any of the commandments of God, either moral or ceremonial. N.B.—One single sin of ignorance needed for its forgiveness the substitution of the sin offering—*i.e.*, the atoning sacrifice of the death of Christ, it being the evidence of a sinful nature. When shall we learn the loathsomeness of sin as in the sight of our holy God, and the guilt and responsibility involved in the commission of the least sin? The most unconscious, the most unavoidable sin, needs a confession as solemn, a process as exact, an atonement as infinite, even the same substitution, death, and suffering of the one great Sacrifice, as does the grossest and most deliberate transgression. Men plead their ignorance, their infirmities, their natural and habitual propensities, but it is manifest God does not admit the plea, else why all this onerous ceremony for the expiation of sins of which the Israelite at the time of committing them was unconscious? It is those daily infirmities, those sins unconsented to and yet committed, those faults, too covert for

detection, or too late detected, manifesting the corruption of our sinful hearts, and constituting the believer's daily humiliation, which are chiefly and for the most part contemplated in "the sin offering."

How gracious and merciful, then, is this exhibition of a continual offering for our continual need! Here we have pardon, daily, hourly renewed, as often as "the sin offering," is pleaded before the Father who gave Him, pleaded in faith, and laid upon the altar, before the Lord.

In the enumeration of sins of ignorance overt acts are no doubt included or supposed, because an enumeration of sinful feelings, desires, thoughts, words, and deeds, included in sins of ignorance, would be endless in the case of fallen mankind: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them" (Eph. iv. 18). N.B.—The order! ignorance, darkness, enmity. The blackest of all sins was the crucifixion of Christ; but see Acts iii. 17: "And now, brethren, I wot that through ignorance ye did it, as did also your rulers;" 1 Cor. ii. 8, "Which none of the princes of this world knew for had they known it

they would not have crucified the Lord of glory."

Sins of ignorance result from a sinful nature, and the sin offering was intended for the atonement of *sin in us*, whether of infirmity or from surprise, and against resolutions to the contrary or overtaken with a fault. Note carefully the same sin offering was absolutely needed, or the result, separation from God, must follow. The presentation of the sin offering supposes, and implies in the offerer conviction, confession, repentance, desire, and faith in the promise, so often repeated, "It shall be forgiven him"; but not one, nor indeed all of these together, would suffice for his atonement and acceptance without the substitution of the sin offering.

In the ritual which follows we may observe, as in the case of previous sacrifices, a variety of offerings suited to the position or the necessities of the different classes of sinners are enumerated, and this in order to include and meet the circumstances of every one that needed a sin offering, "for all have sinned and come short of the glory of God."

Ignorance is not innocence, and sins of ignorance are real sins and inexcusable, and only to be

expiated by the very same sacrifice for sin as in the case of the worst sins. In fact, the sin offering was intended for indwelling sin, for what we are rather than for what we do, the latter being the mere results of the former. He that said, "Thou shalt not commit adultery, Thou shalt do no murder," has also said, "Thou shalt not covet" (Rom. vii. 7); and "Sin is the transgression of the law," known or unknown. In the ritual which follows we shall have occasion to observe how sins of ignorance are aggravated in the sight of God in proportion to the position, opportunities, and responsibilities of those who are guilty of them.

XXVI

THE SIN OFFERING (*continued*)

LEV. iv. 1-12

IT is remarkable how frequently the perfection of the sin offering, indicated by a sevenfold repetition, occurs in the ritual. Here we have detailed a sevenfold enumeration of sins of ignorance; a sevenfold classification of sinners guilty thereof; a sevenfold classification of sin offerings provided and appointed to meet the needs of all comers; a sevenfold sprinkling of the blood of atonement, and a sevenfold detailed ritual of the sin offering, no class of sinner or any case of need being unprovided for. "Him that cometh unto Me, I will in no wise cast out." Can sins of ignorance be so light a matter? Can forgiveness be so easy a thing as many thoughtless sinners consider it to be? Why all this elaborate preparation before

the least sin of ignorance could be atoned for? Sins may differ in degrees of magnitude, but sin, the root of all, is the same in all of us, and the substitution and sacrifice of Christ crucified is demanded by God's holiness and justice for the expiation of the least. Thank God for the sevenfold repeated assurance in each case, "It shall be forgiven him." "And if the blood of bulls and of goats," &c. (Heb. ix. 13, 14). There were many sins committed against the law of Moses for which no atonement was provided, such as murder, idolatry, adultery, &c. In such cases judgment was inflicted upon the sinner, "who died without mercy under two or three witnesses." Thank God for the glad tidings recorded and proclaimed in Acts xiii. 38, 39. Only one class of sinner is excepted, "a soul that sinneth presumptuously" (Heb. x. 29). And this not because of any want of virtue or sufficiency in the blood of Christ, but because it is "impossible" (see Heb. vi. 4-6; 2 Pet. ii. 20-22; 1 John v. 16, 17). The first case of individual need of the sin offering for sins of ignorance, and introduced at the outset, is that of the acting high priest himself: no doubt to guard him in the first instance against any personal

assumption on account of his exalted position as high priest of Israel; secondly, to mark the contrast between the earthly shadows and the holy and heavenly High Priest he represented (see Heb. vii. 26, 27); thirdly, to illustrate the identification and union between the whole congregation of Israel and their high priest. The R.V. makes this great type very apparent: "If the anointed priest sin so as to bring guilt on the people." Another point of contrast with Him he represented, in whose perfections and sinlessness all His people stand accepted before Jehovah. N.B.—The failure through ignorance of the anointed high priest in this respect was to be atoned for by his presenting a sacrifice before the Lord corresponding exactly with the offering commanded to be presented in the supposed case of the sin of the whole congregation (comp. ver. 13).

The Divinely suggested and appointed details of the ritual in both cases is exactly the same. Let us note the ritual carefully; it is full of heavenly instruction.

Here we have seven distinct details opening out the fulness, completeness, and acceptance of the appointed sin offering. Ver. 3: "Let him offer

for the sin which he hath sinned." As a confessed sinner seeking pardon and compassed with infirmities, the anointed priest is commanded to bring his substitute to the brazen altar unto the Lord.

1. "A young bullock without blemish unto the door of the tent of meeting before Jehovah" (v. 3).
2. "He shall lay his hand upon the head of the bullock" for the transference of his sin to the substitute (ver. 4).
3. "He shall kill the bullock before Jehovah" (v. 4).
4. "The anointed priest shall take of the blood of the bullock (the blood is the life) and bring it to the tent of meeting: and the priest shall dip his finger in the blood, and sprinkle the blood seven times before the vail of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tent of meeting; and all the blood of the bullock shall he pour out at the foundation (the base) of the altar of the ascending offering."
5. Note God's order as to the sprinkling of the blood in association with Himself. First the vail, then the golden altar within the sanctuary, and then at the foundation or base of the altar of the

ascending offering at the door of the tabernacle of the congregation. N.B.—From God's standpoint our glorious Christ is always first, and all in all. When the tabernacle was constructed, the ark (*i.e.*, Christ) was the first thing commanded. When the approach offerings were appointed, the first (the ascending offering) represented Christ, the righteousness and delight of God. When the sin offering was appointed; Christ had been set forth beforehand as our peace.

6. Next follows the removal of all the fat (vers. 8, 9, 10) of the bullock of the sin offering. "As it was taken off from the bullock of the sacrifice of peace offerings, and the priest shall burn them as incense upon the altar of the ascending offering."

See the identification and connection between those figures of Christ (the substance of all these offerings), on the same altar of the ascending offering. See all the five approach offerings united there, identified, and associated together in order to represent so far as possible the one great Sacrifice which is the fulness and fulfilment of them all (comp. iv. 10, vi. 17, 18, 24, 25). "Holy of holies" were they all: "every one that toucheth them shall be holy."

7. Next follows the final disposal of the whole body of "the sin," so detailed that nothing of the devoted animal substituted should be omitted from its complete and final disposal (see vers. 4, 11, 12); even the whole body of the sin offering carried forth to without the camp, and burnt, consumed, destroyed (note two burnings of a very different nature are indicated by the very different Hebrew words made use of in each case). 1. To burn as incense—acceptance, as the burnt offering. 2. To consume and destroy—as in this case—outside the camp. "As far as the east is from the west, so far hath He removed our transgressions from us." The ashes being all that now remained of the different offerings were Divine memorials of their completion and absolute acceptance with God for the end appointed. First they mingled together on the altar of the ascending offering before the Lord, and were afterwards deposited in "a clean place," where the ashes were poured forth outside the camp. The offerings were one, and God's testimony thus foreshadowed was to that One and of that One who shouted on the cross as He laid down His life for His people—"It is finished!"

XXVII

THE SIN OFFERING (*continued*)

LEV. iv.

WE have already alluded to the frequent repetition of a sevenfold perfection in the divinely appointed sin offering, but it may be well to detail them that we may not overlook the solemn instruction they were intended to convey.

Here are enumerated seven classes of offenders with their respective sin offerings.

1. The anointed high priest, who is to offer for his atonement a young bullock without blemish (ver. 3).

2. "If the whole congregation of Israel sin" (ver. 13), the same offering, a young bullock, was appointed for them to offer (ver. 14). Note the identification between the congregation and their high priest as representing them, and also that the

whole congregation, or a whole church, may be guilty before the Lord.

3. "When a ruler hath sinned, . . . he shall bring his offering, a kid of the goats, a male without blemish" (vers. 22, 23).

4. "If any one of the common people sin through ignorance, . . . he shall bring for his offering a kid of the goats, a female without blemish (vers. 27, 28), or a lamb, a female without blemish" (ver. 32).

5. "If any one sin in that he heareth the voice of adjuration, he being a witness, and if he do not utter it, he shall bear his iniquity" (chap. v. 1, R.V.). N.B.—Our Lord Jesus Christ obeyed this law (Matt. xxvi. 63).

6. "If any one touch any unclean thing" (ver. 2).

7. "Or if any one swear rashly with his lips, either to do evil or to do good" (ver. 4), "and it shall be when he is guilty in one of these (the last three sins of ignorance) he shall bring unto the Lord for his sin offering a female from the flock, a lamb or a kid of the goats, for a sin offering" (ver. 6). "And if he be not able to bring a lamb, then two turtledoves, or two young pigeons; one for a sin offering, and the other for a burnt offer-

ing" (ver. 7). "But if he be not able to bring either of these, then he that hath sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering" (ver. 11). To the offerer of all these alike the emphatic and absolute promise of Jehovah is added, "And it shall be forgiven him."

Notice carefully the additional lessons taught us in these minute details of the various sin offerings and their offerers.

1. The graded responsibility of the offerers, "To whom much is given, of him God expects the more." The sin of the acting high priest involves the whole congregation. May we not see also in this shadow the converse of this fact—viz., that in the sinlessness of our risen High Priest His whole Church is accepted?

2. The Lord's provision for the poor and needy of His people, that none are excluded, but all invited to participate in the fulness of our sin offering.

3. We may notice that the less valuable intrinsically the offering was, the more devolved on the officiating priest, and the more elaborate was the ritual God appointed. All these sin offerings were

sanctified and identified alike and equally with the "ascending approach offering" on the altar of burnt offering.

4. And notice especially the law of the meat offering (chap. vi. 14-18) in connection with the least valuable, the poor man's sin offering (chap. v. 13).

5. And finally, notice how each especial and individual sinner and his personal and peculiar sin as being under the eyes of the Lord, is indicated by the allotted offering for him in each case. But it is all-important to remember that for every particular sin the same remedy was provided, so that no man need abide the judgment of God upon his most secret faults or his most flagrant transgressions. It was not the fault of the law, nor of the judge, nor of the sinner's own sinfulness if the evil he had committed was not atoned for and forgiven him. This was the essence of the gospel as foreshadowed in the ceremonial law—glad tidings of great joy for every guilty sinner. And if so, how much more (now that Christ has come and fulfilled the shadow, dying for our sins, and rising again for our justification) is this the gospel for us all!

We have also alluded to the detailed sevenfold ritual in the case of the sin of ignorance of the acting high priest of Israel, a shadow of the one great sin offering perfected and fulfilled in Him, who, though "He knew no sin, was made sin for us, that we might be made the righteousness of God in Him."

We noted carefully the order: 1. The presentation. 2. The transferring of the guilt. 3. The slaying of the substitute. 4. The entrance into the sanctuary with the blood. 5. The sevenfold sprinkling of the blood on the vail, and before Jehovah, foreshadowing our new and living way to heaven itself; the application to the horns of the altar of sweet incense, foreshadowing the answer to prayer in His name. And finally, all the blood poured out at the base of the altar of the ascending approach offering "at the door of the tent of meeting" foreshadowing the "Fountain opened for sin and for uncleanness." After which the high priest was to take off from the bullock all the fat and the two kidneys, "as it was taken off from the bullock of the sacrifice of peace offerings." And the priest shall burn them (as incense) on the altar of the ascending offering. Finally

"the skin of the bullock and all his flesh," &c., . . .
 "even the whole bullock shall he carry forth to
 without the camp unto a clean place, where the
 ashes are poured out, and burn him on the wood
 with fire" (to consume and destroy), the whole
 body of "the sin."

Now, then, let us endeavour to trace the marvel-
 lous analogy between this shadow sent forth from
 the heart of God so long before, and the substance
 as it was afterwards fulfilled:—

1. "The Word was made flesh and dwelt among
 us."
2. See the incarnate Son of God presenting
 Himself to be the sacrifice for His people's sins
 in the garden of Gethsemane. Listen to His
 three-times repeated prayer, while His sweat was
 as it were great drops of blood: "Father, if it be
 possible, let this cup pass from Me; nevertheless,
 not My will, but Thine be done."
3. No substitute did He offer, "but His own
 self, to bear our sins in His own body on the
 tree."
4. See Him silent before His judges: "As a lamb
 before his shearers is dumb, so He openeth not
 His mouth."

5. See Him taken from the judgment seat to
 be made a curse for us and condemned to die as
 a blasphemer, "despised and rejected of men," an
 outcast forsaken by earth and heaven, by God and
 man.

6. See Him bearing His own cross, even the
 whole body of sin, outside the camp to the hill
 of Calvary.

7. See Him on that altar of the cross, our
 substitute and expiation, and sacrificed for sin and
 made a curse for us. Hear His broken-hearted
 cry: "My God, My God, why hast Thou forsaken
 Me?" Verily "His soul was made an offering for
 sin; but He shall see of the travail of His soul,
 and be satisfied." "After this, Jesus knowing
 that all things were now accomplished, that the
 Scripture might be fulfilled, saith, I thirst. And
 when He had received the vinegar, He said, It
 is finished: and He bowed His head, and gave up
 His spirit."

8. See "the vail of the temple rent in twain
 from the top to the bottom;" no need to sprinkle
 it again; the new and living way is already
 opened.

9. Follow the pathway of the blood as our great

and resurrected High Priest entered heaven itself with His own blood; there was no need to put the consecrated blood on the golden altar. "He had obtained eternal redemption for us," and "He Himself ever liveth to make intercession for us." And what of the blood ordered to be poured out at the bottom of the altar of the ascending offering at the door of the tent of meeting? Read the fulfilment (John xix. 34): "One of the soldiers with a spear pierced His side, and forthwith came there out blood and water," and behold "the fountain opened for sin and for uncleanness." "And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe" (John xix. 35). See also his comment (1 John v. 6): "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." "There are three that bear witness in earth, the spirit, and the water, and the blood. . . . And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath the life, and he that hath not the Son hath not the life" (1 John v.

8, 11, 12). Christ Himself in resurrection and ascended glory is the believer's golden altar now, of which "they have no right to eat that serve the tabernacle" (Heb. xiii. 10).

XXVIII

THE TRESPASS OFFERING

LEV. v. 14—vi. 8

WE are now to direct our attention to the trespass approach offering, the fifth of those marvellous pictures in which the Holy Ghost foreshadowed that one great sacrifice of Himself, by which in the fulness of time the only-begotten Son of God was to perfect for ever them that are sanctified.

In the burnt offering Christ was set forth as the righteousness of God, His gift to the sinner.

In the meat or gift offering He is set forth as the second Adam, the resurrection Life and Head of His people, fulfilling all righteousness.

In the sacrifice of peace offering He is set forth as our perfect peace with God, "peace made by the blood of His cross."

In the sin offering we see Christ made sin for

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His people, and putting away their sin by the sacrifice of Himself.

The trespass offering was a further variety and development of the sin offering, for both had the same law (Lev. vii. 7), and the ritual of the one closely resembled that of the other. But the trespass offering presents an additional and crowning view of the effects and results of the substituted sacrifice of Christ on His people's behalf. If the sin offering sets forth Christ made sin for us, the trespass offering sets forth His full satisfaction to God's justice and holiness, and full restitution for the dishonour done to His insulted majesty and holy law by our many sins; and still more His full and abundant reparation added for all the wrong we sinners with our accumulated transgressions have done to His righteous government and to His Fatherly heart. Both offerings are closely allied and seem to shade into each other.

The sin offering is for what we are; the trespass offering is for what we have done. The former for our sin; the latter for our sins. The former for our sinful nature; the latter for our sinful acts. The former for our ignorance; the latter for our

transgressions. The former refers to the moral condition of the offerer; the latter to the nature of the act. The sin offering had reference to the penalty incurred; the trespass offering to restitution made for the committed wrong. Finally, the sin offering was the atonement for personal transgression, whether of ignorance or otherwise. The trespass offering had reference rather to the invasion of the rights of others, either as regards their property or service due. On this account the trespass offering was naturally divided into two sections. As it regarded man's trespass against and invasion of the rights of God on the one hand, or the rights of man on the other hand. In either case ignorance was inexcusable. God did not admit the plea (see Lev. v. 14-19): "If any one commit a trespass, and sin through ignorance in the holy things of the Lord" (meaning the righteous claims of the Holy One by disobeying His revealed will, by failure in His service or worship, and the honour due unto His name), "then he shall bring for his trespass offering unto the Lord, a ram without blemish out of the flock, according to thy estimation," meaning Moses' (that is, God's own estimation, Moses representing

God), "in silver by shekels after the shekel of the sanctuary, for a trespass offering; and he shall make restitution for that which he hath done amiss in the holy thing."

We may observe the remarkable contrast here with the other approach offerings. A variety was permitted and even commanded in the offerings to the Lord in order to meet the circumstances of the offerer. But in the trespass offering it was not so: only "a ram," the head of the flock, a costly offering, his full price to be appraised according to God's own estimate of his value, "and after the shekel of the sanctuary." The reason of this is at least twofold. In the other offerings reference was made to the persons offering rather than to the intrinsic value of the offering. In the case of the trespass offering the special reference is to the value and preciousness of the restitution offering rendered to Jehovah by the offerer. Therefore, whether he were rich or poor, a trespasser through ignorance or otherwise, the offering must be a ram "according to Jehovah's estimation of his worth and after the shekel of the sanctuary." And who other than God Himself could correctly estimate

the preciousness of Christ? "No man knoweth the Son but the Father." N.B.—Here was foreshadowed the full and adequate amends, according to God's own valuation, to be rendered in the fulness of time for the sins, iniquities, and transgressions of the redeemed people of God, by their precious Redeemer. Nor was this all. The offerer was not only to make amends, satisfaction, restitution, for the wrong he had done in the holy thing, but in addition to full restitution made, he was "to add the fifth part thereto," "and give it unto the priest, and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him." Our glorious Christ has rendered unto God a double tithe above and beyond His satisfaction, made for our sins against God, and over and above the full restitution made by the substituted sacrifice of Himself. "Where sin abounded, grace hath much more abounded," and mercy rejoiceth against judgment. Accordingly redeemed man is a new creation in Christ Jesus, a "partaker of the Divine nature," a member of the mystical body of which Christ in resurrection glory is the Head, and in union with the firstborn, is an heir of God and joint-heir with

Christ; he shall inherit all things, he is a temple of the Holy Ghost, and even now, in the midst of trials, sufferings, and temptations, "all things are yours: the world, life, death, things present, things to come; all are yours; and ye are Christ's, and Christ is God's" (1 Cor. iii. 21, 23). Our heavenly Father will be no debtor even to His beloved Son for the "added fifth." Is it the "Church which is His body, the fulness of Him that filleth all in all" (Eph. i. 22, 23), a gift over and above the restoration of all things, and the ingathering of Israel, and the redeemed nations of the earth, and kingdoms of this world?

The second section of the trespass offering regards the invasion of the rights of man our neighbour (see chap. vi. 1). Several illustrations are given. We may note in general—1. The trespass is in each instance regarded as a sin against the Lord, and is to be atoned for by the substituted ram without blemish, but in this latter case not till restitution and reparation had first been made (see Matt. v. 23, 24, and xviii. 23-35). God's governmental law for the dealings of man with man requires restitution so far as possible. "But the law of the Spirit of life in Christ Jesus makes us

free from the law of sin and death" (as against God). "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. viii. 2-4).

Notice the order in which restitution is appointed to be made in each case. In trespass against God, first the atoning ram is presented and the restitution follows; in trespass against our neighbour the restitution is made first, and then the atoning ram is presented. See Numb. v. 5-8 for the trespass against God.

XXIX

THE LAW OF THE OFFERINGS

LEV. vi. 8

"LORD, open Thou mine eyes, that I may behold wondrous things out of Thy law." In the Hebrew Bible this law of the offerings commences a new chapter, and thus emphasises the fact that the last law alluded to was Exod. xx., prefaced by the solemn warning of Exod. xix. 12. That law given from Sinai in one most important sense, was nothing new; it was but a fuller revelation of the will of God for the happiness of His people; it was prefaced with "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage," "therefore the law is holy, and the commandment holy, and just, and good" (Rom. vii. 12). But it was now addressed to sinners already guilty of having broken every one

of its statutes, and who were consequently under its curse. It was not and could not have been a law of life to them, or have formed any portion or development of the promise God had made to their fathers. The apostle tells us plainly "it was added because of transgressions, till the seed should come to whom the promise was made," and that meantime "the law was our schoolmaster unto Christ, that we might be justified by faith" (Gal. iii. 19, 24). It seemed as a faithful mirror revealing sinful man to himself as he was in truth, in every way contrary to, and alienated from God, but it did not, and was not intended to be the means for cleansing him or restoring him. Its practical insufficiency, as a way of access to God for any natural man, had been fully, solemnly, and awfully manifested and demonstrated, as we have already seen (Exod. xl. 35).

It was the same voice of love and mercy, that had proclaimed the law from Sinai with its fearful accompaniments and threatenings, absolutely prohibiting on pain of death the approach to Himself of any and every soul within its hearing, ("and so terrible was the sight that Moses said, I exceedingly fear and quake"), that now revealed to Moses the

law of the approach offerings welcoming sinners to Himself. And not as before from the mount that trembled beneath his feet, and that might not be touched; but from the tent of meeting into which God had descended in their midst, His heart's foreshadowing of His dwelling-place with man, in the Son of His love, whose fulness of grace and glory for the supply of all their need, He proceeded to set forth in the five picture shadows we have been studying. God had not forgotten His promise of old to Adam, and to Abraham, Isaac, and Jacob, or His everlasting covenant made within Himself for the salvation of His people, and which cannot be broken. Therefore having revealed the moral law by which no sinner can in any sense be justified before Him, God now sets forth the gospel of the fulness of the Son of His love, in whom and by whom the chiefest sinner on earth may draw nigh with boldness to the throne of grace, and dwell with God, and God with him, "accepted in the Beloved," and "justified from all things, from which he could not be justified by the law of Moses." "Mercy and truth have met together; righteousness and peace have kissed each other; truth has sprung out of the earth, and

righteousness has looked down from heaven." Our longsuffering and most gracious Father, in the outgoings of a love that passeth knowledge, giving all, and forgiving all, through the life, death, resurrection, and ascension to His right hand of our Lord Jesus Christ, God's unspeakable gift, and we "who sometimes were afar off are made nigh by the blood of Christ;" "where sin abounded grace hath much more abounded; what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit."

Here, then, we have law against law, the law of grace against the law of sin, the law of mercy against the law of judgment, the law of peace against the law of wrath, the law of life and joy against the law of death, the law of rest and welcome against the law of banishment, the royal law of liberty against the law of bondage, the law of love against the law of condemnation, the law of faith against the law of works, the law of the approach offering against the law from Sinai. "All that believe are justified from all things."

Contemplate for a moment the apostle's inspired enumeration of "the blessedness of the man unto whom God imputeth righteousness without works": "Justified by faith; peace with God; access; grace; standing; rejoicing; hope; the glory of God; the love of God in the heart; the Holy Ghost given; reconciled to God; saved by Christ's life; abundance of grace, and of the gift of righteousness; a reign through righteousness unto eternal life by Jesus Christ our Lord" (see Rom. v. 1-21). "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Come, sinner, come; "all things are ready," provided, appointed, prepared, fulfilled, bestowed, in Christ Jesus our Lord, the royal sovereign law of liberty, righteousness, purity, peace, pardon, acceptance, welcome, salvation, love, and joy, the law of Christ crucified, the free gifts of God await you, "being not without law to God, but under the law to Christ."

We have already studied together "the ascending approach offering" itself with its God-appointed ritual, thus inviting the sinner, irrespective of his conscious worthiness or unworthiness, his frames or feelings, but in the simple obedience of faith to

come and welcome unto God by Jesus Christ, the only but all-sufficient and perfect way of access to Himself for the chief of sinners, everything necessary for his acceptance being already provided on God's part—altar, priest, substitute, and promise. The condemned sinner is commanded to bring the victim, appointed by God Himself for his substitute, to the door of the tent of meeting before the Lord, and to put his hand upon its head, thus identifying himself therewith, and the absolute unconditional promise of Jehovah is added at the same time "it shall be accepted for him to make atonement for him" (Lev. i. 4). He was next commanded to kill his substitute before the Lord: this was for a confession of his guilt, and the acknowledgment of his desert. And then immediately and thenceforth he legally ceased to exist as a sinner before God; he had died unto sin, his old self and nature atoned for, and his new self and nature united to and merged into the name, and righteousness of his accepted and justified substitute, with whom he was identified before God, and is only to be seen evermore in His death, resurrection, and ascension, accepted as incense, in his ascended approach offering.

We have already followed the pathway and presentation of the blood of atonement in a former lecture, when our great High Priest as the justified sinner's representative entered heaven by His own blood, and sat down at the right hand of God, the believer's welcomed forerunner in the path of the just, which is as the shining light, which shineth more and more unto the perfect day." Amen.

"The law of the burnt offering"—the ascending approach offering. Christ Himself is God's first law. Note carefully this law of Jehovah, a law that altereth not, was not committed to the care or charge of sinful sons of men, but to "Aaron and his sons," the earthly shadow emblems of Christ in resurrection as our High Priest, and in the power of His resurrection, and as the Head of His priestly family.

We are now contemplating the shadows of the anticipated provision of the everlasting covenant of Father, Son, and Holy Ghost, "ordered in all things and sure," for the salvation of the people of God: the Father giving the Substitute, the Son becoming the Substitute, and the Holy Ghost from heaven in due time revealing in the gospel, the fulness of our acceptance in our Substitute.

Oh, when shall we fully apprehend that for which we sinners who believe have been apprehended in Christ Jesus? Our standing is evermore in Him who is risen from the dead, and is the head of all principalities and powers, and the gospel, "the law of the Spirit of life" (Father, Son, and Holy Ghost) "in Christ Jesus, has made us free from the law of sin and death," and has already "made us to sit down in heavenly places in Christ Jesus," made the righteousness of God in Him.

Ver. 9, "Command Aaron and his sons, saying, This is the law of the burnt offering" (the ascending approach offering): "It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it." We are not informed hitherto as to the source from whence this fire was to be obtained; the approach offerings and their law are so far anticipative, preparing us to understand the meaning of the Divine drama of the consecration of Aaron, and its wonderful exhibition in chap. viii.

First, see the source of this altar fire (Lev. ix. 24).

Second, the meaning of it. Acceptance, "ascending as incense." In proof of this, compare Manoah's burnt offering (Judg. iii. 20);

Gideon's burnt offering (Judg. vi. 21); David's burnt offering (1 Chron. xxi. 26); Solomon's burnt offering (2 Chron. vii. 1); Elijah's burnt offering (1 Kings xviii. 38); and finally the acceptance and consummation of all burnt offerings, the descent of the Holy Ghost on the ascension of Christ as on the day of Pentecost (see Acts ii. 32, 33): "This Jesus hath God raised up, whereof we all are witnesses; therefore being by the right hand of God exalted, and having received the promise of the Holy Ghost, He hath shed forth this which ye now see and hear."

Third, that to which the altar fire bears witness, God's acceptance of the offered blood of atonement as "a sweet savour" (savour of rest).

Fourth, that which the altar fire proclaimed: "All night until the morning." God's welcome to the sinner coming to Him by Christ. The night is our present season of darkness, danger, temptation, suffering, and of the dominion of sin, death, unbelief, and carnal security, while life and salvation, always available in Christ, are waiting for our acceptance by faith; "all the

night" (the time of this world) "until the morning." "The night is far spent, and the dayspring is at hand," the morning of joy and light, and sunrise, when "the shadows shall flee away," "and He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain" (2 Sam. xxiii. 4).

Fifth, that by which the altar fire was fed (see ver. 12): "The priest shall burn wood on it every morning and lay the burnt offering in order upon it," the same incorruptible wood as is seen in both the brazen and golden altars, the golden table before the Lord, and the golden boards, "builed together for God's habitation through the Spirit," &c. Doubtless the reference is to the incorruptible humanity of the Son of Man. It is further added, "And he shall burn thereon the fat of the peace offerings" (ver. 12). Listen to its gospel, "Peace, peace to him that is afar off and to him that is nigh."

Sixth, there was here a twofold and continuous memorial of Christ ascending as incense on the altar of the burnt offering. 1. From God, to the approaching sinner. 2. To God, of the death and

passion of His Son in the approaching sinner's behalf.

Seventh, the fire shall ever be burning upon the altar. N.B. vers. 9, 12, 13: a thrice repeated command followed by God's absolute promise, "It shall never go out" (ver. 13). How shall we thank God for this absolute promise! It demonstrates the true nature and meaning, of the inextinguishable fire descending and ascending on the altar of burnt offering; it is not wrath or judgment on the sinner, but God's love, infinite and everlasting as proclaimed in the gospel, and witnessed by the Holy Ghost come down from heaven, that is here revealed. "Judgment was already brought to the line and righteousness to the plummet," and both were fully satisfied and glorified when the blood, even the life of the Divine Substitute, was poured forth. This altar fire witnessed God's acceptance as fragrant incense, of the atonement made in the substituted death of His beloved Son, for the salvation and welcome of every sinner coming in His name. This shadow of good things to come was not fulfilled till our gospel day, when the Holy Ghost Himself descended as with tongues of fire on the con-

summated acceptance and enthronement of Christ in heaven, to glorify Him, and dwell in, and with His redeemed for ever. Meantime there was not a spark of light in the heavenly sanctuary within, but what was ignited or kindled from that altar fire. Christ crucified is the light of glory as well as the light of life and love. It was with the fire that came from this altar the high priest burned sweet incense every morning when he dressed the lamps of the golden candlestick, and again when he lighted the lamps at even, "a perpetual incense before the Lord" (Exod. xxx. 8). And when he passed within the vail on the day of atonement it was with a golden censer full of burning coals of fire from off that altar before the Lord, he kindled the handful of sweet incense beaten small in order that the cloud thereof might cover the mercy seat that was upon the testimony, that he die not (Lev. xvi. 12, 13). All the lights of the golden lampstand that illuminated, and all the fragrances that perfumed, the sanctuary of God were kindled by the altar fire of the ascending approach offering, revealing the fulness and majesty of the person, love, beauty, tenderness, and glory of our Emmanuel, the gift of God, and the light of heaven; the

vail to be rent, the mercy seat to be sprinkled, and the ark of the covenant (compare spiritual things with spiritual, see 2 Cor. iv. 6; John xvi. 14). Truly the opened vision of "the temple of the tabernacle of the testimony in heaven" (Rev. xv. 5) can be seen only by this light. It was by a live coal from off that same altar before the Lord, laid on his mouth the spirit of Isaiah was inspired, his iniquity taken away, his sin purged, and his lips anointed to celebrate the praises, and go forth a consecrated and willing messenger in the service of the "Holy, holy, holy, Lord God of hosts" (Isa. vi. 6).

Ver. 10. Doth God care for the ashes? Yes, this is the law of the ascending approach offering: "Command Aaron and his sons;" . . . "the priest shall put on his linen garments" (see Exod. xxviii. 39, 43), "and take up the ashes which the fire hath consumed with the burnt offering on the altar." These ashes were all that remained behind on earth as memorials of the already ascended approach offering. They belonged to His Beloved One. All the memorials of the five approach offerings already enumerated, were mingled, united, presented, and accepted on the altar of burnt offer-

ing ascending as incense. Nothing remained but the ashes; they were the evidence, and proof, of the perfect acceptance of the sacrifice and of the offerer as well as and as truly as the offering (see margin, Psa. xx. 3). They were mingled together on the altar of the ascending approach offering, and again mingled together in "the clean place where the ashes were poured forth" (Lev. iv. 12). Now as all the approach offerings represented the one great Offering, so the mingled ashes were the evidence and proof of the perfect acceptance of the atonement, substitution, and restitution, rendered by the blood of that one approach offering, by which Love itself and Holiness itself were fully satisfied. But were not the ashes more than this? They were all that now remained of the ascended approach offering, and though but ashes, were they not His own ashes, and as truly and as much a portion of His body as any other part? Were they not more? were they not the memorials left behind of Christ's resurrection and ascension? and if so, were they not the emblems of the yet ungathered harvest of that resurrection of which the risen and ascended One was but the firstfruits? Just as in the meat

offering the memorial "handful of fine flour," anointed with "oil" and fragrant with "all the frankincense," presented, and accepted, on the altar of burnt offering, prefigured the perfect and accepted humanity of the Head, doth not the ashes left behind also seem to represent the members of His mystical body? And as in the burnt offering and in the accepted memorials of the meat offering, &c., the offerer was represented, identified with, and accepted in the ascended approach offering above, so in the ashes left behind must be represented the ascended One as still united to and identified with all that remained of Him below! Let us visit the resting-place of the ashes in "the clean place," and "where the ashes are poured forth." Do they not represent that which remains of the accepted and finished work of Christ, the ascended approach offering? and are they not the mingled memorials and pledges, of His as yet unfulfilled promises, left as silent and expectant co-witnesses to the inspired testimony of the Holy Ghost, both in the Old Testament Scriptures and in the New? "Thy dead men shall live, together with My dead body shall they arise" (or better, omitting the italics, "Thy dead shall live, *My dead body* shall

they arise"); "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. xxvi. 19). And again, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up the Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11). "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. vi. 5). "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming" (1 Cor. xv. 23).

Meantime "the priest shall put on his linen garments," the same in which he typically, as representing the risen Christ, entered heaven itself on the day of atonement (Lev. xvi. 4). "And take up the ashes which the fire hath consumed with the burnt offering on the altar"—they were consecrated ashes now; everything "that toucheth the altar shall be holy" (Exod. xxix. 37). Those beautiful garments would have been legally defiled by contact with any other ashes—"And he shall put them beside the altar" (see Lev. i. 16); it

was the east side, immediately before the entrance of the court of the tabernacle, to be seen of all. "And he shall put off his garments and put on other garments"—the priests were not permitted to wear the holy garments outside the courts of the Lord. For 1. "The secret of the Lord is with them that fear Him." 2. The men of this world see no beauty in Jesus that they should admire Him, and "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 3. And what their natural minds discern they are prone to pervert into superstition or idolatry (comp. Jude 10, 11; 2 Kings xviii. 4). 4. Surely it is against this abuse and perversion of sacred emblems the Holy Ghost by the prophet Ezekiel so solemnly warns us: "And when the priests go forth into the outer court to the people they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments" (Ezek. xliv. 19)—a warning against the snares of sacerdotalism that needs no comment. 5. "And he shall carry forth the ashes

without the camp unto a clean place"—he had been there before with the dead body of the sin offering to consume it, and mingle its ashes with the ashes of the ascending offering (Lev. iv. 12). 6. Are we not irresistibly reminded here of the new sepulchre in the garden outside the gates of Jerusalem, where the dead body of Jesus was laid awaiting the morning of His resurrection? Finally, let us by no means overlook a further and supplemented law of the burnt offering—namely, 7. "And the priest that offereth any man's burnt offering shall have to himself the skin of the burnt offering which he hath offered" (Lev. vii. 8). Comp. Gen. iii. 21, "Unto Adam also and his wife did the Lord God make coats of skin and clothed them." Surely this final law of the ascended offering needs no comment but that of praise: "I will greatly rejoice in the Lord, and my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh[†] himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. lxi. 10).

[†] The word "decketh" in the Hebrew refers to the clothing of a priest.

XXX

THE LAW OF THE MEAT OFFERING

LEV. vi. 14-18

JEHOVAH now returns to the subject of His heart—His "unspeakable gift" as set forth in chap. ii, in the meat offering, and after all the details given of the fulness of His perfections for the salvation of His people, Jehovah now proceeds, as in the case of the law of the ascending offering, to command Aaron and his sons as to the law of His will concerning this most holy approach offering, shadowing forth the consecrated, accepted, substituted, delighted in, person, manhood, and righteousness, of the Man Christ Jesus, Jehovah's fellow and "only begotten Son," "the Word of God made flesh" who dwelt among us.

We shall find, as we proceed, commands to "the sons of Aaron" the children of God, to

"Aaron and his sons," successors in his office, and to Aaron only, as the high priest. There are twelve statute laws in this law of the meat offering. N.B.—"A statute for ever" (ver. 18).

1. Ver. 14, "The sons of Aaron shall offer it before the Lord, before the altar." The family of Aaron were earthly shadows of God's great reality, Christ Jesus, the firstborn of many brethren and His believing family. The substance has come since then—Christ Himself, our great ascended High Priest, and all His believing people are now in Him consecrated kings and priests to God. Our true approach offering has come and died and risen and gone in before; and even as the sons of Aaron were privileged and commanded to present the holy emblem shadows here set forth, and which only typified His person, how much more may we present our Emmanuel Himself in the joy of faith! Yes, we present that "Word made flesh" in the arms of our faith, and go in with Him, and in His name, and as members of His body, to our Father "before the Lord and before the altar," where His righteousness was vindicated, His justice and holiness displayed and satisfied, and full atonement and restitution

made, for what we are by nature, and for what we have done.

2. Ver. 15, "And he (the offerer, Lev. ii. 2) shall take of it, his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense," and present it. We had this before as a gift for the sinner's acceptance, but it is commanded now. It was God's portion; God is here represented as calling the offerer "into the fellowship of His Son Christ Jesus the Lord" and commanding this statute law for the obedience of our faith.

3. Ver. 15, "And the priest (Lev. ii. 2) shall burn it (as incense) upon the altar for a sweet savour (a savour of rest), even the memorial of it, unto the Lord." Every attribute of God satisfied, He requires nothing more from His people than what Christ is, as here presented to Him.

4. Ver. 16, "And the remainder thereof shall Aaron and his sons eat." What had already been food to God is given back to be the food for man. N.B.—Given to "Aaron and his sons," first to Aaron; no gift bestowed apart from Christ; Head and members, Firstborn and brethren, Christ and

His family, henceforth and for ever identified as one and united in Him, to our Father in heaven: "I in them, and Thou in Me, that they may be made perfect in one," and all the gifts and promises of God, are now "yea and amen" to us who believe in Christ Jesus. May the Holy Ghost make this simple and plain to our understandings! God is satisfied, and more than satisfied, with His memorial of Christ; happy would it be for us who profess to believe if we were as truly satisfied with Christ for our life and salvation, as is our Father who gave Him to us and for us, then would our "peace be as a river and our righteousness as the waves of the sea." All our cares and burdens and difficulties, inseparable as they are from our life journey here, would meantime be trustfully cast on Him, who careth for us, and the rest of our journey home would be accompanied with joy unspeakable and full of glory.

5. Ver. 16, "With unleavened bread" (of sincerity and truth) "shall it be eaten." Of what doth this law of the Lord remind us? Surely the memorial feast of the Paschal lamb, when under the protection of its sprinkled blood the families of Israel redeemed from death, fed by God's command on the flesh of their Deliverer.

6. Ver. 16, "It shall be eaten in the holy place," for it represented as in a picture the resurrected human nature of the Son of Man, and Son of God given to be partaken of, in, and with Himself, by His believing people, even as the members of His mystical body, for "we are the members of His body, of His flesh and of His bones" (Eph. v. 30), our home is in the holy place, not on earth, and we partake by faith in the risen and glorified manhood above; only the emblems are here, "This do in remembrance of Me."

7. Ver. 16, "They shall eat it in the court of the tabernacle of the congregation" (the tent of meeting): a secret banquet between the Lord and His people; even as the priests did never wear their beautiful garments outside the court of the tent of meeting, so "the secret of the Lord is with them that fear Him." The world does not understand it: "How can this Man give us His flesh to eat"? (John vi. 52).

8. Ver. 17, "It shall not be baked with leaven." There was no leaven in Christ, and nothing of leaven was to be in any way associated with that which represented Christ before God. The least

portion of leaven would corrupt and render the whole meat offering an abomination, and no amount of "oil" and "frankincense" could counteract its deadly effects. This law of the meat offering contains a most practical, experimental, and much-forgotten truth. How often, without suspecting it, our self-righteousness, and ignorance of ourselves and Christ, tempts us to look to the fruits or evidences of the supposed presence of the Spirit within us, for confidence as to acceptance with God! But as in the case before us, no amount of oil poured on the meat offering, and no amount of frankincense, could counteract the evil presence of the leaven, or render the corrupted gift offering acceptable to God, so we are taught here that not the work of the Spirit within, but the finished and accepted work of Christ Himself without us, is our God-given ground for confidence, and "joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost" (Rom. xv. 13). The tendency of our hearts is to look within for peace, but here the Holy Ghost Himself teaches us that Christ, and Christ only, is our peace, "peace" already "made by the blood of His cross" (Col. i. 19, 20).

9. Ver. 17, "I have given it unto them for their portion of My offerings made by fire." How wonderfully graphic and beautifully simple this revealed statute law of God's meat or gift offering! It seems to set forth its order in the Divine mind, and its meaning and object in the Divine purpose.

(1) God's love gift to sinners is Christ Himself, in our own nature, given to us personally, and officially, to be all our salvation and all our desire, and to be "made unto us wisdom, righteousness, sanctification, and redemption."

(2) Accordingly, Christ in our nature personally and officially, and as our Saviour and Substitute, "also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. v. 2).

(3) We have seen God the Father's delighted acceptance of the offering of Christ as set forth in the burnt offering and the high priest's meat offering, both being entirely received as incense (ver. 22). Here also He claims the whole, "My offerings." He gave them, accepted them, possessed them, His "savour of rest."

(4) Christ in the meat offering, God's portion excepted, is here given back to us in His risen

and spotless humanity, our portion of God's already accepted offering incarnating all His thoughts of love concerning us.

(5) Here, then, in this law of the meat offering, God not only invites, but commands us, to share His unspeakable gift with Himself. "I have *given* it unto them for their portion of My offerings." N.B.—A gift may be neglected, or ignored, or rejected, or despised, as well as gratefully accepted, but when given it practically belongs to those to whom it is given, and is therefore no longer the giver's, but those to whom it is presented. Let us ask ourselves, Have we regarded God's gift of eternal life in Christ in this light?

10. Vers. 17, 18, "It is most holy (holy of holiness), as is the sin offering, and as the trespass offering: every one that toucheth them shall be holy" (see Mark v. 28). See how careful Jehovah is to emphasise the holiness of these memorials of the humanity of His beloved Son. When commanding Aaron concerning the ascending offering He saw no need to mention the holiness of His Holy One. But now as it is "Christ made sin for us," "It is most holy, as is the sin offering, and as the trespass offering: every one that toucheth

them shall be holy;" and then He invites us not only to touch, but to partake with Himself in fellowship with His Son Christ Jesus our Lord. Comp. also 1 Cor. xv. 47, "The first man (Adam) is of the earth, earthy: the second man (Christ) is the Lord from heaven. As is the earthy, such are they also that are earthy." The manhood of Christ was "holy, harmless, undefiled, and separate from sinners;" the holiness of the heaven of heavens, characterised the manhood of the Lord from heaven; the earthliness of earth characterises the humanity of those He loved, and came from heaven to save by the substituted sacrifice of Himself, and as His ascending offering, was altogether received up to God as incense from the altar of His Divinity, so also His meat offering (Lev. vi. 19, 23). His spotless human nature was afterwards given back in resurrection to be our link of union and fellowship with Christ Himself and then in Christ and with Christ with our Father, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us" (John xvii. 21), even as many as receive Him, to whom God "gives power to become the sons of God, even to them that believe

on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13). N.B.—It is only by Christ in resurrection, as delivered for our sins and raised again for our justification, any sinner can have union and fellowship with Him who is in heaven the Head of His body, the Church, but there, "as is the heavenly, so also are they that are heavenly" in the sight of God even now, in Him." And as we have borne the image of the earthy, so also we shall bear the image of the heavenly, for "we know that when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure" (John iii. 2, 3).

Such, my brethren, is the power of His resurrection, and such the new manhood into union and communion with which, God, in this law of the gift offering, not only invites, but commands us to partake (see 1 Cor. xii. 12, 13): "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have

been all made to drink into one Spirit." "But we have not all obeyed the gospel" (Rom. x. 16).

11. Ver. 18, "All the males among the children (or descendants) of Aaron shall eat it," all believers (John i. 12, 13). Compare the further law, Lev. vii. 9, 10, "All the meat offering that is baked in the oven, and all dressed in the frying-pan" (as implying suffering, or as being the poor man's offering, Lev. v. 11), "shall be the priest's that offereth it" (Christ's portion), "and every meat offering mingled with oil, and dry, shall all the sons of Aaron have, one as much as another." "O eat abundantly," babes as well as fathers. All are here given the same warrant and right to partake in the gift of God; "it shall be a statute for ever."

Again note the emphasis laid on this law: no gift apart from the head of the family, Aaron and his descendants one body, one family in fellowship with God, Aaron representing the Head in whom all fulness dwelleth, and of "whose fulness all we have received, and grace for grace," "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ, and grow up into Him in all things, which is the

Head, even Christ" (comp. Heb. i. 6; Psa. cxxxiii., and see the further promise to Aaron because of the anointing, Numb. xviii. 8-11).

12. Ver. 18. Lastly, this "statute is for ever." There were five statutes, to be for ever.

(1) The fire on the altar of the ascending approach offering "shall never go out" (vi. 13).

(2) The High Priesthood of Christ an everlasting priesthood.

(3) The risen humanity of Christ in the gift offering a statute for ever (Lev. vi. 20).

(4) The acceptance of the offerer as truly and as fully as Christ's offering, a statute for ever (ver. 18).

(5) The believer's acceptance in Christ to be irrespective of the spiritual age or attainments of the offerer, for all the descendants of Aaron, "one as much as another." It is important to take notice of the two exceptions to this law. When we read of the law of the sin offering (vi. 25) and of the trespass offering (vii. 6), where the priest is commanded to eat thereof, it is not added it shall be a statute for ever, reminding us of the time when there shall be no more curse, or need of sin or trespass offering, in the eternity of happiness that yet awaits the children of God.

XXXI

THE LAW OF THE SIN OFFERING AND OF
THE TRESPASS OFFERING

LEV. vi. 24-vii. 7

WE saw last time the close connection between the sin offering and the trespass offering—one a development of the other, and the same law for them both. Here we have very special communications from God to Aaron and his sons (Christ and His people in type); they follow the general instructions concerning the Divinely-appointed sin and trespass offerings, and are addressed to those who may be supposed to have had their fellowship in the joy of their Lord. God is addressing His children and opening His heart to them concerning the law of these shadows of His most precious Christ to be given in the fulness of time to be the sin and trespass offering. Already we have had many

general instructions—the varieties to meet all classes, the sevenfold ritual, the sevenfold sprinkling of the blood, the sevenfold application of the blood, and the disposal of the whole body without the camp: the sin offering for sins of ignorance and inadvertency; the trespass offering for invading the rights of God or man—atonement, restitution, and reparation (a fifth over). Our attention was directed to a few points of difference in the details, and the reasons for these, but that in all other respects they were much alike. The particular instructions given in the portions we have just read are addressed to and intended especially for Aaron, and his sons. They reveal more particularly God's estimate of the unspeakable sanctity of these foreshadows of Christ, for "the secret of the Lord is with them that fear Him, and He will shew them His covenant." They also are a revelation of the Divine privilege bestowed on Aaron, and his sons as types of Christ and His people, in their being permitted to officiate in reference to them, and be made partakers with them. "Holiness to the Lord" is written on every direction given to those symbolic priests.

Ver. 25, "In the place where the burnt offering is killed shall the sin offering be killed." Note the identification between the ascending approach offering and the sin and trespass offerings (vii. 2; and comp. chap. i. 11: "And he shall kill it on the side of the altar northward": the hill of Calvary was at the north side of Jerusalem). "It is holy of holies." See also chap. vii. 1 (twice repeated in each case). Note also the injunction (ver. 30), "And no sin offering, whereof any of the blood is brought into the tent of meeting to reconcile withal in the holy place, shall be eaten: it shall be consumed in the fire" outside the camp (iv. 12). The same law for the trespass offering.

These three approach offerings—the burnt offering, the sin offering, and the trespass offering—were reserved exclusively for God Himself. His love claimed the whole ascending offering, and His justice, holiness, and truth claimed the whole of the sin and trespass offerings. The permission and directions given (vers. 26-29) have reference to the constantly recurring common every-day sin and trespass offerings; their being eaten by the priest that offered

identified them with him, revealing to our faith our participation in Christ's sin and trespass offering. Whenever we as priests to God present Him before Jehovah for atonement, acceptance, and restitution, first the offering is eaten by the priest that offereth it for sin (that is Christ as represented by the offering priest), and we His children partake in and with Him of all His fulness of salvation, "grace for grace."

N.B.—1. To be "eaten in the holy place in the tent of meeting" (ver. 26). 2. "Whatsoever toucheth the flesh thereof shall be holy" (ver. 27). 3. "When there is sprinkled of the blood thereof upon any garment thou shalt wash it in the holy place (ver. 27). 4. "All the males among the priests shall eat. It is holy of holiness" (ver. 29).

So it was in the case of all the five offerings. The whole of each was in the first instance consecrated and presented by the priest (representing Christ), and accepted by Jehovah for what He appointed it to be, and afterwards in part given back to be shared in fellowship with the offering priest and his sons (Christ and His people). So of the burnt offering, "the skin" (chap. vii. 8). So of the meat offering, "the

remainder" (chap. ii. 3). So of the peace offering, an all-round feast (chap. vii. 31). So of the sin offering (chap. vi. 26). So of the trespass offering (chap. vii. 6, 7).

Note carefully the awful sacredness associated in the heart of God with even the shadow of the atoning blood of His dear Son: its contact even with a lifeless thing causes it to be regarded with a sacred character (ver. 27). What must, then, the future history of this earth in which we live be, from whose dust Christ received His human nature, and which has been again and again saturated with His blood?

Ver. 28, enjoining that the earthen vessel wherein the sin offering is sodden, for the food of the priests shall be broken, reminding us of the similar command, Lev. xvi. 21-29, and repeated in Numb. xix. 7, 8. Uncleanness was attributed to them: "He that let go the scape-goat," and he who carried the sin offering and the trespass offering (the same law) outside the camp, implying in either case a most important and not sufficiently apprehended truth, that however we sinners may be made use of as instrumental for the sanctification of others or of our own selves

we are impure, and in need of cleansing even in the very act of service. We do nothing well; something of secret spiritual defilement still cleaves to us. Even in the very act of making peace with God, through Christ, our perfect sacrifice; even in receiving the atonement; even in believing on the Lord Jesus Christ. If we pray, it is with cold, wandering thoughts. If we hear, it is with distracted and forgetful minds. We are continually overtaken and turned aside, and even in the very act of believing on Christ we have need to pray, "Lord, help Thou our unbelief." And therefore did the God of all grace ordain these particular institutions "to hide pride from man" while using his services in this time of ceremonial and legal purification, and for foreshadowing the Divine oblation of His Son, once offered and eternally efficacious, for the pardon of this and every other kind of guilt (see chap. vi. 30). Even this exceptional sin offering, whereof the blood was brought into the tent of meeting for sin, and was reserved for God alone, was forbidden to be partaken of by the priests, although it especially and most fully represents the complete atonement made by Christ, followed by the

whole body of the sin offering being burnt to ashes without the camp. Blessed be God, this privilege is now permitted to us in the gospel of Christ (see Heb. xiii. 10). Verily "God is faithful, by whom we are called into the fellowship of His Son Christ Jesus our Lord" (1 Cor. i. 9). "In whom we have by His blood redemption, forgiveness, justification, sanctification, are made nigh, have peace, access, victory, and a right to the Tree of Life" (R.V.). We feed on Christ by faith as our ascended approach offering, meat offering, peace offering, sin offering, and trespass offering, for absolute identification with Him who is our atonement, restitution, and reparation, our light, and life, and grace, and glory. Life first given for us in sacrifice, and then given to us for life eternal. Our Divine title, Christ; our Divine meetness, the indwelling Holy Spirit; our Divine inheritance, the fulness of God Himself.

XXXII

THE LAW OF THE SACRIFICE OF PEACE OFFERINGS

WE now pass over to Lev. vii. 11, where we find the law of "the high priest's sacrifice of peace offerings for thanksgiving." We observed before the emphasis upon the "sacrifice," associating the peace offering with the ground on which it was effected — "peace by the blood of the cross." Notice now the long parenthesis between the first appointment of the sacrifice of peace offerings (Lev. iii., to vii. 11), sin offering, and trespass offerings, and all the details of both meantime opened out, and then, and not till then, this law of the sacrifice of peace offerings for thanksgiving closing up the whole, and covering over and providing for all. The peace made by the blood of Christ is perfect peace, and it

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reaches to all the departments of the believing sinner's need; "it is peace, peace." See how God enfolds under the wing of His peace offering all the intermediate failures anticipated and atoned for by the sin and trespass offerings of His people, to assure us how, in the foreviews of His love and grace, He had made provision in Christ for every possible accusation of conscience that might at any time arise in the experiences of His people.

N.B.—There are three kinds of sacrifice of peace offerings enumerated in Lev. vii.

The high priest's sacrifice of peace offerings for thanksgiving. It is not presented as intended to be an expiation for sin, but is His thanksgiving for peace obtained, assured, and enjoyed by those for whom that peace was effected, and through the five preceding approach offerings with which it is identified.

The Revised Version translates: "This is the law of the sacrifice of peace offerings which one shall offer unto Jehovah." Who is the offerer? We must, I think, on a review of the details of this offering, be convinced that it is Christ's own offering of praise and thanksgiving for the fruit of the travail of His soul: "I will declare Thy name unto My

brethren: in the midst of the church will I sing praise unto thee" (Heb. ii. 12, 13). See also Jer. xxx. 21, "Their noble one" (Heb.). We have Christ in resurrection here, and in His ascension glory and acceptance. "Aaron's rod hath budded."

N.B.—If Christ, whether as represented typically here or in reality as in the gospel, had not been in Jehovah's purpose the Lamb slain before the foundation of the world, no room or warrant would have existed for any sinner to come to God by Him. But now, since He has been given to us, and is accepted for us, we sinners have but to lay our hand in faith on Him and be accepted in His fulness.

In all other enumerated approach offerings Christ Himself, and alone, was the offering, but in this, "His sacrifice of peace offerings for thanksgiving," His approach offering is not presented *alone*. Notice carefully the marvellous details of the ritual before us (ver. 12), "If he bring it for a thanksgiving, then he shall bring with the sacrifice of peace offering as fully detailed in chap. iii. 1-4. It was, in fact, the same ascended approach offering, and added thereto all the varieties of the meat or gift offering—'unleavened cakes' (pierced cakes,

Heb.) mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour fried; and beside the pierced cakes he shall bring for his approach offering *leavened bread* with the sacrifice of thanksgiving of his peace offerings, and of it he shall offer (bring) one out of the whole approach offering for an heave offering unto Jehovah, and it shall be the priest's that sprinkleth the blood of the peace offerings" (vers. 14 and 33). See it! this one leavened cake enveloped, infolded, included, surrounded, and identified with all the memorials of the fulness of salvation laid up for it in Christ, itself the subject of thanksgiving of His peace offerings. Oh, brethren, this picture represents Christ Himself in resurrection and ascended glory presenting His Church to God as she is in herself a leavened cake. See, He waves it before Jehovah, the trophy of His victory over sin and death and hell, and the pledge of His having fulfilled all righteousness on her behalf, and He claims her acceptance from Jehovah in and with Himself as His reward for the travail of His soul. And the law of Jehovah follows: "It shall be the priest's that sprinkleth the blood of the peace offerings." In itself it was a

little thing, unworthy and of no reputation, but "He loved us and gave Himself for us," and the counsel of our peace was between the offerer and the acceptor. And now the hands, the pierced hands, presenting that leavened cake, the enclosings surrounding it, the pierced cakes, the anointing oil, the sprinkled blood—all were pledges securing its acceptance to the mutual joy of Jehovah, Father, Son, and Holy Ghost, "the God of peace who brought again from the dead the Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant" (for the joy of Jehovah, our God of peace, is infinitely beyond all the joys of His redeemed). "God is love," "it passeth knowledge." God's joy is infinite, and the costly peace He hath bestowed "passeth all understanding." Remember the words of our Lord, "Therefore doth My Father love Me because I lay down My life, that I might take it again." "My peace I give unto you." The Father gave His Son; it was for this joy set before Him; and the Son endured the cross, despising the shame; it was for this joy set before Him; and the Holy Spirit the Comforter came down to dwell with the redeemed; it was for this joy set before Him;

and Christ is now set down with His Father on His throne, where they await the day when His redeemed shall be presented unto Him, no longer as a leavened cake, but in the likeness of His Beloved — holy, unblamable, and unreprouvable in His sight, and satisfied. Oh! what can need to be added to this Christ's finished work in the meantime, either on God's part or ours? "It is finished." This very shadow of good things to come is beautiful: see to it that we lay hold on the substance of it. If believers and receivers of the gift of God, we are children at God's table, in fellowship together, and in Him and with Him perfected for ever.

Now note carefully the further law of Jehovah (ver. 15), and see what follows, "And the flesh of the sacrifice of His peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning." Hitherto the gifts from the altar were for the priests alone; not so the gifts from the altar of the peace offerings for thanksgiving. We have here an all-round feast, ministered from God's own table, a shadow looking far away into the future. See Psa. lxxii. 16-20, and Isa. xxv. 5. After the

inward parts of the sacrifice of peace offerings for thanksgiving had been burnt on the altar for a sweet savour, the offerer was allowed to spread a table, to be supplied from the sacrifice which had been presented on the altar of God, heaved for acceptance before Jehovah, but not burnt thereon; and on this the offerer and his children, &c., were allowed to feast in fellowship together; and, not only so, but in fellowship with God Himself, for they fed with Him on that sacrifice on which His altar had fed, and to feed together on the same bread was ever a token of fellowship and peace. Here, then, God is represented in the first instance, Himself feeding on the peace sacrifice, and in the next place ministering from His own table of the same to the offerer and his family, sharing with them His own table, and sharing with them His own joys. The other offerings representing Christ giving Himself for us had satisfied God, and here we have Jehovah as already satisfied, enjoying fellowship and in peace with His redeemed. See God's portion described (chap. iii. 9, 11, 16), the priest's portion (Lev. vii. 33, 34), and the offerer's portion (ver. 15). The fuller details of this fellowship in Christ are

given us in Deut. xii. 5, 6, 7, 10, 11, 12, 17, 18, 26, 27.

We redeemed sinners may now present in faith our sacrifice of peace offering by Him who is our peace, awaiting in faith and hope and love the time when we shall be presented in Him and with Him, when to those who look for Him "He shall appear the second time without sin unto salvation."

XXXIII

THE CONCLUDING LAW OF THE SACRIFICE OF PEACE OFFERINGS

LEV. vii. 28-38

THIS concluding law of the sacrifice of peace offerings is addressed, not, as in other cases, to "Aaron and his sons," successors in office, but "to the children of Israel." This law is, as you may perceive, intimately and immediately connected and associated with the whole preceding revelation of God's grace to them, commencing with their redemption and deliverance from Egypt (Exod. xii.) to this present message from God by Moses to them (Lev. vii. 28-38). Jehovah in His love, as He had already done in answer to Moses' prayer when he was with Him in the mount: "I beseech Thee, show me Thy glory" (Exod. xxxiii. 18), had since then, and without any such prayer on

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their part, and notwithstanding all their aggravated iniquities, transgressions, and sins, "made all His goodness to pass before them," "and had proclaimed the name of the Lord. The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty" (chap. xxxiv. 6, 7). What could have been done for them that He had not done? The picture shadows by which He taught them were not pictures only—they revealed the love of Father, Son, and Holy Ghost to the guilty and lost yet tenderly loved and cared-for children of Israel. All this detailed salvation already revealed to them was for their sakes, and was exhibited to them in the simplest forms and illustrations by God Himself come down to dwell in their midst, and "from the tent of meeting which He had caused to be pitched amongst men," that they might see, and hear, and know, and meditate, and be instructed for the obedience of faith, and hope, and trust, and love. These picture shadows have long since passed away, realised and fulfilled to the uttermost in the advent of the only begotten Son of God, at whose nativity the angels

of the heavenly host sang, "Glory to God in the highest, on earth peace, goodwill towards men," their first recorded anthem on this sin-stricken earth since God laid the foundations thereof, "when the morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii. 4-7).

Yes, beloved reader, the Lord Jesus Christ has already come "to put away sin by the sacrifice of Himself" (Heb. ix. 26); and He has brought in an everlasting righteousness, and has made and obtained peace by the blood of His cross even for the chief of sinners, even the "one leavened cake" selected as a sample out of the whole oblation of leavened bread and presented for acceptance by our High Priest in heaven for an heave offering unto Jehovah with the sacrifice of thanksgiving of His peace offerings (vers. 12-14). Yes, long ago and in heaven above our anointed Head has given thanks for them as the reward of the travail of His soul (ver. 14), Jehovah's gift to Himself, as it is written, "It shall be the priest's that sprinkleth the blood of the peace offerings."

We have studied together that beautiful final and crowning law of Jehovah, for the high priest's

sacrifice of peace offering for thanksgiving, setting forth therein, as we have seen, the joy of the Father, and of the Son, and of the Holy Ghost in the sacrifice of peace offerings, the feast of salvation (as it is translated in the Septuagint). All things provided, peace made, rejoiced in, effected, proclaimed, bestowed, and to be enjoyed and possessed even by the chief of sinners for Christ's sake and in Christ's name, where "there is neither Jew nor Greek, barbarian, Scythian, bond or free, but Christ is all and in all:" "Come, then, all ye that are weary and heavy laden," and bring to your Father in faith, and hope, and trust, and confidence, and the full assurance of understanding, with praise and thanksgiving, not, as before, the picture shadows only (alas! that any should be persuaded to rest in, or substitute these), but the substance, Christ Himself, as here commanded to be intelligently presented to the Lord, out of the sacrifice of His peace offerings, no longer the typical blood (note its omission here) "and the unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes, pierced cakes mingled with oil, of fine flour dried" (see ver. 12). All these shadows have long since passed away,

and the fulfilment of the substance has come, and lived, and died, and risen, and ascended, and lives as our Representative, Mediator, and Substitute at the right hand of God in the heaven of heavens. "Therefore, leaving the first principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment," &c. (Heb. vi. 1-4). Christ Himself was the substance of all these shadows, and the gift of God for our access and fellowship with God. All the rest is done with, and finished long ago, and it is Christ Himself carried, as it were, in the arms of our faith (the sacrifice of Jehovah's peace offerings for thanksgiving, "in whom it pleased the Father that all fulness should dwell"—perfect holiness, salvation, truth, righteousness, and peace, and love, as already presented in heaven and accepted, first here below on the altar of burnt offering as incense, and again at the throne and mercy seat above: the food of the altar of burnt offering here, and the "bread of God" on the crowned golden altar, and the crowned golden table in the sanctuary), God's approach

offering to Himself, and His gift offering to His people collectively and individually that is here commanded to be celebrated in faith, and trust, and joy, and peace by the redeemed children of Israel "a people near unto Him."

See vers. 29, 30: "He that offereth the sacrifice of his peace offerings unto the Lord shall bring of"—(out of, R.V.)—"the sacrifice of his peace offerings." The feast is to be personally and individually enjoyed—"His own hands shall bring the offerings of the Lord made by fire" (reserved, you will remember, when the sacrifice of peace offering was appointed, chap. iii. 3, 4).

First, "the fat, with the breast: it shall he bring, that the breast may be waved for a wave offering before the Lord." Of these, the fat evidently signified the inner and infinite perfections of Christ always reserved in every offering for God's own portion for acceptance as known only to Himself: "it shall he bring."

Second, the breast, Jehovah's own bosom of love, also reserved as signifying the seat of His affections and will (it was the dwelling-place of Christ from all eternity, John i. 18): "it shall he bring, that the breast may be waved for a wave offering before

the Lord," *i.e.*, presented with the sacrifice of peace offerings and acknowledged, but not burnt on the altar of burnt offerings, but given back for the feast that was to follow.

Third, "the right shoulder," also taken by Jehovah from off the sacrifice of peace offerings of the children of Israel" (ver. 32), as being also reserved by Him, for the feast of salvation about to follow.

Remember carefully no such exceptions or reservations existed in the case of the burnt offering itself, when Jehovah claimed, obtained, and accepted as incense the whole (see chap. i. 1-9). For the whole offering was needed by Divine justice and holiness to be offered, and accepted, for the sinner to make atonement for him. Accordingly the blood was shed, and all the parts—the head, the fat, the inwards, breast, shoulder, &c., &c.—were presented, "and the priest shall burn all on the altar to be a burnt sacrifice, an offering made by fire, to be a sweet savour unto the Lord" (Lev. i. 9).

It was those portions reserved from Jehovah's sacrifice of peace offering the Israelite is here commanded to bring.

"His own hands shall bring the offerings of the Lord made by fire"—"the fat," "the breast," and "the right shoulder:" they were given for him when Jehovah made peace on the altar of burnt offering, and his own hands shall bring them now—his title, and introduction, and meetness for the royal feast he is commanded to attend—all are presented in the first instance to Jehovah Himself.

Let me remind my readers "God is a Spirit, and they that worship Him, must worship Him in Spirit and in truth. . . . The Father seeketh such to worship Him." Alas! there is too little of this intelligent worship rendered to our God. St. Paul says, "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also" (1 Cor. xiv. 15). Listen again to the melody of Psa. xlvii. 5, 6: "God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises: sing praises to our King, sing praises. For God is the King of all the earth: sing ye praises with understanding." N.B.—Jehovah Himself here instructing the believer what to bring before Him in simple joy of faith and for His own glory.

First, his own self, "redeemed not with silver and gold, but with the precious blood of Christ."

Second, "the fat" of the peace offering which always fed the incense flame on the altar of the ascending offering (Lev. vi. 12), and kindled the sevenfold lights of the golden lampstand, and the frankincense that perfumed all the sanctuary within.

Third, "the breast," waved, but not removed.

Fourth, "the right shoulder"—all these "taken by Jehovah from off the sacrifices of their peace offering by a statute for ever," and for the feast that was to follow.

Let us now, like the beloved disciples of old, Ezekiel and John, be carried away by the Spirit into the visions of God, and contemplate in faith and hope and love the sevenfold glories here attempted to be described.

1. The place of meeting: the Father's house (John xiv. 2). "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it" (Rev. xxi. 22).

2. The host: Jehovah Himself, Father, Son, and Holy Ghost (Psa. xxxvi. 7-9; Isa. xxv. 6-9).

3. The feast of salvation: the fruits of the

sacrifice of His peace offering for the communion of saints with each other, and of Jehovah with all.

4. Jehovah's ministering servants: the Redeemer and the Comforter, in the fruition of the joy set before them.

5. The guests: a great multitude that no man can number or describe in the joy of their Lord. They were leavened with malice and wickedness once, enemies and ungodly, slaves of the world, the flesh, and the devil once, but they are now glorified temples of the Holy Ghost, "buildd together for an habitation of God through the Spirit." See their names on the breastplate of Aaron—on his shoulders, on his hands, and on his heart.

6. The throne of grace: from whence the different portions are dispensed, and around which all are assembled, when the Righteous Judge shall appoint to each his portion from the sacrifice of His peace offering. And let us listen and worship with understanding and wonder.

7. The portion of Jehovah: "All the fat is the Lord's" (Lev. iii. 16).

The Father's own portion: the fruition of the

joy, and triumph, of His everlasting love to us, in Christ Jesus.

The Son's own portion: the fruition of the joy set before Him, for which He endured the cross.

The Holy Spirit's own portion: the fruition of the joy of the Comforter, "in whom we have been builded together for an habitation of God through the Spirit."

The portion for Aaron and His sons: the mystical Christ, the Head and the members, inseparable for ever—"the waved breast" (ver. 31), the bosom of the Father—"that the world may believe that Thou hast loved them as Thou hast loved Me" (John xvii. 23).

The portion for "Him among the sons of Aaron that offereth the blood of the peace offerings and the fat:" He "shall have the right shoulder for his part;" for it is written, "Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

The portion for the children of Israel, God's spiritual people: all the rest, grace for grace, of Jehovah's sacrifice of peace offering, the fulness

of the Godhead in Christ accepted for us and given to us (see Psa. xvi. 2, 3).

The family portion: "the God of peace," "Jehovah Shalom," "peace, peace," one word for all. Peace covenanted for, provided, made by the blood of Christ's cross, bestowed freely, possessed, and enjoyed for evermore. Righteousness established, justice vindicated, holiness magnified, Jehovah glorified, sinners saved and delivered into the fulness of grace and into the fulness of glory. Jehovah's fellowship; sharing with His people in Christ all the perfections and fulness of His only-begotten Son, given to us, identified with us, and accepted for us, the food of His holiness and of His love. He banquets with us, and we with Him, on that salvation which has been provided in His own love; and it is our privilege to joy in the fact, that however we fail here below in appreciating its excellency and fulness, yet that all its virtue and value is imputed to us, by the love that gave Him, and shall be manifested to us and in us "when He shall come to be glorified in His saints and admired in all them that believe."

And shall we not, in the meantime, with enlightened minds and loving hearts, in faith and

hope and joy, and in remembrance of Him, often gather together around the Table of the Lord, where the same night that He was betrayed He made the wine cup and the broken bread the symbols of the death He was about to endure for our salvation, and make common to His disciples with Himself (eternal life was theirs already); and where He still makes His shed blood and crucified body common to believers with Himself. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" "The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread" (1 Cor. x. 16, 17). "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me" (Gal. ii. 20). Eat abundantly, and drink abundantly, beloved believers in our Lord Jesus Christ, and show forth His death until He come. Amen.

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